



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600085443U

I K E T I Δ E Σ.

THE

S U P P L I A N T S

OF

A E S C H Y L U S.

WITH SHORT ENGLISH NOTES
FOR THE USE OF SCHOOLS.

OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

M DCCC LIV.

292 . q . 109 .



DRAMATIS PERSONÆ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ. (Chorus of the Danaides.)

ΔΑΝΑΟΣ. (Danaus.)

ΒΑΣΙΛΕΤΣ ΑΡΓΕΙΩΝ. (King of the Argives.)

ΚΗΡΤΗ. (Herald.)

PREFACE.

IN publishing notes to the *Supplices* of Æschylus, the editor has rather been actuated by the desire to present the whole seven plays in a uniform state, than by much hope of rendering so corrupt a play at all fit for the use of junior students.

So manifold are the corruptions throughout almost every ten lines of this play, that, even after the labours of emendatory critics,—especially of Burges and Paley,—the choruses at times present a mass of unintelligible nonsense and incongruity. And unhappily, the emendations proposed are seldom such as can be adopted with safety, being more frequently direct *alterations* of the text, and thereby involving the destruction of a perfectly correct passage, in order to fall in with the critic's new view of another sentence or corresponding portion of the play.

Hence, it has been thought advisable to limit the notes, as in the case of the former plays, to brief explanations of such portions as *can* be explained, directing the critical student to the sources whence he may derive the results of the profuse ingenuity which has been expended on this earliest and most corrupt of extant Greek plays.



INTRODUCTION.

THE Greek argument of this play has perished ; but the story, which is of the simplest character, may be summed up as follows.

Epaphus, the son of Jove and Io, so called from the *contact* of Jove with that nymph (vs. 312, coll. Prom. 850, with the notes and argument), begat Belus, from whom sprang two sons, *Ægyptus* and Danaus. The former brother had fifty sons, the latter a like number of daughters. With the view of possessing himself of his brother's kingdom and influence, *Ægyptus* gave way to the licentious desires of his sons (vss. 9, 10), and wished to unite them in marriage to the daughters of his brother. Danaus refused this, for two reasons,—partly because an oracle had threatened his destruction at the hands of one of his sons-in-law, partly on account of his own kingdom (Apollodor. ii. 1 ; Eustath. in Hom. Schol. Prom. 852). But as *Ægyptus* was the stronger of the two, Danaus embarked with his daughters on board a ship (said to have been called Armais, and the first vessel that had ever been seen on the Grecian shore), and fled to Argos.

Of the other legend, respecting the murder of the sons of

INTRODUCTION.

Egyptus by the Danaides, *Æschylus* has made no use, either does he allude to their punishment in the infernal regions, nor to the sparing of Lyneceus by Hypermnestra. See *Apollodor.* ii. 1; *Hor. Od.* iii. 11; *Hygin. fab.* 86, etc.)

The play opens with the entrance of the Danaides, who relate and deplore their sad story (1—175), invoking the gods and ruling powers of the country to protect their innocence from assault, and reminding them of their own ancient connection with Argos through Io, the daughter of Inachus (46, 163, sqq.). Danaus unites with them in their entreaties, exhorting them to prostrate themselves at the altar of the gods, and at the same time to hope for the best, as he perceives indications of the arrival of the

INTRODUCTION.

seek the altars within the city, and persuades Danaus to go with him, in order to narrate his own story, and see what effect it will have. They accordingly depart (523), and the Chorus commence an earnest prayer to Jove for success. Danaus re-enters (600), with the joyous news of success, declaring how unanimously (605) the Argives had undertaken the charge of the defenceless virgins. A hymn of thanksgiving (625—709) is interrupted by the appearance of another vessel, which Danaus recognises as the one containing their hated pursuers (713, sqq.). A long dialogue and dirge of lamentation ensues, till (vs. 836) a herald enters suddenly, and commands them to go on board at once. His various threats and offers of violence are put an end to by the appearance of the king (911), who, after an angry dialogue, declares the resolution of the city to defend the Danaides against any violence, and the play concludes with a grateful hymn of thanksgiving.

“The remainder of the story,” says the clever translator of our author, Mr. Blackie, “which it is supposed, probably formed the main action of the trilogy, (i. e. of the *Alcyonei* and *Daedales*,) is well known. Immediately after the reception of the fugitives by the Argives, their pursuers arrive, and land on the coast. Their arrival is announced in the last scene of the present piece. On this, Danaus, unwilling to lead his kind host into a war, pretends to yield to the suit, still as eagerly pressed, and the marriage is agreed on. But a terrible revenge had been devised.” Then follows the story of the murder already alluded to, while the third piece probably detailed the same moral as the Eumenides in the Oresteian trilogy, viz. the purification

INTRODUCTION.

of the Danaides from their guilt, and the remission of the punishment.

"The scene," says Potter, "is near the shore, in an open grove, close to the altar and images of the gods presiding over the sacred games, with a view of the sea and ships of Ægyptus on one side, and of the town of Argos on the other (doubtless managed by the eccyclema or perialetoi), with hills, and woods, and vales, and a river flowing between them; all, together with the persons of the drama, forming a picture that would have well employed the united pencils of Poussin and Claude."

Ι Κ Ε Τ Ι Δ Ε Σ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάῦον ἀρθέντ⁵
ἀπὸ προστομίων λεπτοφαμάθων

Νεῖλου. δίαν δὲ λιποῦσαι
χθόνα σύγχορτον Συρίᾳ φεύγομεν,
οὕτων ἐφ' αἷματι δημηλασίαν
ψήφῳ πόλεως γνωσθεῖσαι,
ἀλλ' αὐτογενῆ τὸν φυξάνορα
γάμον Αἰγύπτου παίδων ἀσεβῆ τ'
δυνοταξόμεναι.

Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος, τάδε πεστονομῶν,
κύδιστ¹⁰ ἀχέων ἐπέκρανε,

φεύγειν ἀνέδην διὰ κῦμ' ἀλιον·
κέλσαι δ' Ἀργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς, καξ ἐπιπνοίας
Διὸς εὐχόμενον τετέλεσται.

τίν' ἀν οὖν χώραν εῦφρονα μᾶλλον
τῆσδ¹⁵ ἀφικοίμεθα
σὺν τοῖσδ²⁰ ἵκετῶν ἐγχειριδίοις

אַבְרָהָם

25

30

33

πιστὰ τεκμήρια, τά τ' ἀνόμοια,
οἰδ', ἀελπτά περ ὅντα φανεῖται. 55
γνώσεται δὲ λόγους τις ἐν μάκει.
εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων
ἔγγαιος, οἴκτον οἰκτρὸν ἀἴων,
δοξάσει τις ἀκούων ὅπα τᾶς Τηρεῖας 60
μήτιδος οἰκτρᾶς ἀλόχου,
κιρκηλάτου τ' ἀηδόνος,
ἄτ' ἀπὸ χώρων ποταμῶν τ' εἰργομένα
πενθεῖ νέον οἴκτον ἡθέων. 65
ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως
ἄλετο πρὸς χειρὸς ἔθεν
δυσμάτορος κότου τυχών·
τὰς καὶ ἔγώ φιλόδυρτος Ἰαονίοισι νόμοισι στρ. γ'.
δάπτω τὰν ἀπαλὰν νειλοθερῆ πιρειὰν, 70
ἀπειρόδακρύν τε κάρξαν.
γέδενα δ' ἀνθεμίζομαι
δειμαίνουσα φίλους τᾶσδε φυγᾶς
ἀερίας ἀπὸ γᾶς,
εἴ τις ἐστὶ κηδεμών. 75
ἀλλὰ θεοὶ γενέται κλύετ' εὐ τὸ δίκαιον ἰδόν-
τες, ἀντ. γ'.
ἢ καὶ μὴ τέλεον δόντες ἔχειν παρ' αἰγαν.
ὑβριν δ' ἐτύμως στυγοῦντες 80
πέλοιτ' ἀν ἔνδικοι γάμοις.
ἔστι δὲ κάκ πολέμου τειρομένοις
βωμὸς Ἀρης φυγάσι
ρῦμα, δαιμόνων σέβας.
εἰ θείη Διὸς εὐ παναληθῶς
Διὸς ἴμερος οὐκ εὐθήρατος ἐτύχθη. στρ. δ'. 85
πάντα τοι φλεγέθει

ΑΙΣΧΥΛΟΥ

καν σκότῳ μελαίνᾳ ἔνν τύχᾳ
μερόπεσσι λαοῖς.

πίπτει δ' ἀσφαλέσι οὐδὲ ἐπὶ μώτῳ, ἀντ. δ'. 90
κορυφῇ Διὸς εἰ κραυθῇ πρᾶγμα τέλειον.

δαυλοὶ γὰρ πρατίδων
δάσκιοί τε τείνουσιν πόροι,
κατιδεῖν ἄφραστοι.

λάπτει δ' ἐλπίδων στρ. ε'. 95
ἀφ' ὑψιπύργων πανώλεις βροτούς,
βίαν δ' οὔτιν' ἔξοπλίζει,

τὰν ἀποιων θαιμονίων· ἥμερον ἀνω φρόνημά πως
αὐτύθεν ἔξεπραξεν ἔμπας, ἐδράνων ἐφ' ὀγυνῶν. 101
ἰδεσθω δ' εἰς ὑβριν ἀντ. ε'.

βρύτειον, οἴδα νεάζει πυθμῆν
δι' ἀπὸν αὐτοῦ τεθιλῶς

102

καρβάνα δ' αὐδὰν
εὐακοννεῖς. 130

πολλάκι δ' ἐμπίτνω ξὺν λακίδι
λίνοισιν ἢ Σιδονίᾳ καλύπτρᾳ.
πλάτα μὲν οὖν λινορραφής τε δόμος ἀλλα στέγων
δορὸς στρ. ζ'.

ἀχείματόν μ' ἔπειμπε σὺν πνοαῖς· 135
οὐδὲ μέμφομαι·
τελευτὰς δ' ἐν χρόνῳ
πατήρ δ' παντόπτας
πρευμενεῖς κτίσειε. 140

σπέρμα σεμνᾶς μέγα ματρὸς,
εὐνᾶς ἀνδρῶν, ἐ ἐ,
ἄγαμον ἀδάματον ἐκφυγεῖν.
θέλουσα δ' αὐ θέλουσαν διγνά μ' ἐπιδέτω Διὸς
κόρα, ἀντ. ζ'. 144

ἔχουσα σέμν' ἐνώπι' ἀσφαλέσ·
παντὶ δὲ σθένουσι
διωγμοῖσι δ' ἀσφαλίας
ἀδμήτας ἀδμήτα
ρύστιος γενέσθω. 150

σπέρμα σεμνᾶς μέγα ματρὸς,
εὐνᾶς ἀνδρῶν, ἐ ἐ,
ἄγαμον ἀδάματον ἐκφυγεῖν.
εὶ δὲ μὴ, μελανθὲς στρ. η'.

ἡλιόκτυπον γένος,
τὸν γάϊον,
τὸν πολυξεινώτατον
Ζῆνα τῶν κεκμηκότων
ἰξόμεσθα σὺν κλάδοις
ἀρτάναις θαυοῦσαι, 155 160

ΛΙΣΧΥΛΟΥ

μὴ τυχοῦσαι θεῶν 'Ολυμπίων,
 ἢ Ζάρ, 'Ιοῦς ἵω
 μῆνις μάστειρ³ ἐκ θεῶν,
 κοινῶ δ' ἄταν γαμετᾶς
 οὐρανόνικον. χαλεποῦ γάρ ἐκ πνεύματος
 χειμών,
 καὶ τότ' οὐ δικαίοις
 Ζεὺς ἐνέχεται λόγοις,
 τὸν τᾶς βοὸς
 παῖδ' ἀτιμάστας, τὸν αὖ
 τὸς ποτ' ἔκτισεν γόνῳ,
 νῦν ἔχων παλίντροπον
 δψιν ἐν λιταῖσιν.
 ὑψόθεν δ' εὐ κλύοι καλούμενος,
 ἢ Ζάρ, 'Ιοῦς ἵω
 μῆνις μάστειρ³ ἐκ Πεντελίκων

ἀντ. η'. 10

170

πάγον προσίζειν τῶνδ' ἀγωνίων θεῶν.
 κρείσσων δὲ πύργου βωμὸς, ἄρρηκτον σάκος. 190
 ἀλλ' ὡς τάχιστα βάτε, καὶ λευκοστεφεῖς
 ἱκτηρίας, ἀγάλματ' αἰδοίου Διὸς,
 σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,
 αἰδοῖα καὶ γόεδνα καὶ τὰ χρεῖ' ἐπη
 ἔνεous ἀμειβεσθ', ὡς ἐπήλυδας πρέπει, 195
 τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγάς.
 φθογγῇ δ' ἐπέστω πρώτα μὲν τὸ μὴ θρασὺ,
 τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων
 ἵτω πρόσωπον ὅμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος μηδ' ἐφολκὸς ἐν λόγῳ 200
 γένη· τὸ τῆδε κάρτ' ἐπίφθονον γένος.
 μέμνησο δὲ εἰκειν· χρεῖος εἰ ἔνη φυγάς.
 θρασυστομένι γάρ οὐ πρέπει τοὺς ἡσσονας.

ΧΟ. πάτερ, φρονούντως πρὸς φρονούντας ἐννέπεις.
 φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν 205
 κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.

ΔΑ. μή νυν σχόλαζε, μηχανῆς δὲ ἔστω κράτος.

ΧΟ. θέλοιμ' ἀνὴρ δῆτα σοὶ πέλας θρόνους ἔχειν.

ΔΑ. ὁ Ζεῦ, κόπων οἰκτειρε μάπολωλύτας.

ΧΟ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὅμματος. 210
 κείνου θελούντος εὖ τελευτήσει τάδε.

ΔΑ. καὶ Ζηνὸς ὅρνιν τόνδε μὲν κικλήσκετε.

ΧΟ. καλούμεν αὐγὰς ἡλίου σωτηρίους,
 ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.
 εἰδὼς δὲν αἰσαν τήνδε συγγροίη βροτοῖς. 215

ΔΑ. συγγροῖτο δῆτα καὶ παρασταίη πρόφρων.

ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. δρῶ τρίαιναν τήνδε, σημεῖον θεοῦ.

ΧΟ. ἀλλ' εὐ τ' ἐπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑ. Ἐρμῆς ὁδ' ἄλλος τοῦσιν Ἐλλήνων νόμοις. 220
 ΚΟ. ἐλευθέροις γυν ἐσθλὰ κηρυκευέτω.
 ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβούμεν
 σέβεσθ'. ἐν ἀγρῷ δ' ἐσμὸς ὡς πελειάδων
 ἵζεισθε, κίρκων τῶν διμοπτέρων φόβῳ,
 ἐχθρῶν ὄμαιμων καὶ μιαινόντων γένος. 225
 ὅρνιθος ὅρνις πῶς ἀν ἀγνεύοι φαγών;
 πῶς δ' ἀν γαμῶν ἄκουσταν ἄκουστος πατρὸς
 ἀγνὸς γένοιτ' ἄν; οὐδὲ μὴ 'ν "Αἰδου θαυμῶν
 φύγη μάταιον αἰτίας, πράξεις τάδε.
 κάκει δικαίει τάμπλακήμαθ", ως λόγος, 230
 Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.
 σκοπεῖτε, κάμείβεσθε τόνδε τὸν τρόπον,
 ὅπως ἀν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.
 ΒΑ. ποδαπὸν ὅμιλον τόνδ' ἀνέλληνα στόλον,

ίνις Πελασγὸς, τῆσδε γῆς ἀρχηγέτης.
 ἐμοῦ δὲ ἀνακτος εὐλόγιως ἐπώνυμον
 γένος Πελασγῶν τήνδε καρποῦται χθόνα.
 καὶ πᾶσαν ἀλαν., ἡς δί' Ἀλγος ἔρχεται,
 Στρυμών τε πρὸς δύνοντος ἥλιον, κρατῶ.
 δρίζομαι δὲ τὴν τε Περραιβῶν χθόνα
 Πίνδου τε τάπεκενα, Παιόνων πέλας,
 ὅρη τε Δωδωναῖα· συντέμει δὲ ὅρος
 ὑγρᾶς θαλάσσης· τῶνδε τὰπὲ τάδε κρατῶ.
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε
 πάλαι κέκληται φωτὸς ίατροῦ χάριν.

255

Ἀπίς γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
 ίατρόμαντις παῖς Ἀπολλωνος χθόνα
 τήνδ' ἔκκαθιίρει κυνωδάλων βροτοφθόρων,
 τὰ δὴ παλαιῶν αἰμάτων μάσμασι
 χρανθεῖσ' ἀνῆκε γαῖα μηνιαῖ' ἄχη,
 δρακονθόμιλον δυσμενὴ ξυνοικίαν.
 τούτων ἀκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἀπίς Ἀργείᾳ χθονὶ²⁶⁰
 μνήμην ποτ' ἀντίμοσθον εύρετ' ἐν λιταῖς.

265

ἔχουσ' ἀν τῇδη τάπ' ἐμοῦ τεκμήρια
 γένος τ' ἀν ἔξεύχοιο καὶ λέγοις πρόσω.
 μακράν γε μὲν δὴ ρῆσιν οὐ στέργει πόλις.

270

ΧΟ. βραχὺς τορός θ' δὲ μῦθος, Ἀργεῖαι γένος
 ἔξευχόμεσθα, σπέρματ' εὐτέκνου βοός·
 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.
 ΒΑ. ἄπιστα μυθεῖσθ', δὲ ξέναι, κλύειν ἐμοὶ,

275

οπως τόδ' ὑμῖν ἔστιν Ἀργεῖον γένος.
 Λιθυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
 γυναιξὶν ἔστε κούδαμῶς ἐγχωρίαις.
 καὶ Νεῖλος ἀν θρέψει τοιοῦτον φυτὸν.

280

... ~~THE TOWN OF AIGUS~~
blessed managed by the eccyclema or peris
and woods, and vales, and a river flowin
n; all, together with the persons of the c
picture that would have well employed the
Poussin and Claude."

Ι Κ Ε Τ Ι Δ Ε Σ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάὸν ἀρθέντ'
ἀπὸ προστομίων λεπτοφαμάθων
Νεῖλον. δίαν δὲ λιποῦσαι 5
χθόνα σύγχορτον Συρίᾳ φεύγομεν,
οὐτιν' ἐφ' αἰματι δημηλασίαν
ψήφῳ πολεως γνωσθεῖσαι,
ἀλλ' αὐτογενὴ τὸν φυξάνορα
γάμου Αἰγύπτου παιδῶν ἀσεβῆ τ'
δονοταζόμεναι. 10
Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος, τάδε πεσσονομῶν,
κύδιστ' ἀχέων ἐπέκρανε,
φεύγειν ἀνέδην διὰ κῦμ' ἀλιον· 15
κέλσαι δ' Ἀργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς, καξ ἐπιπνοίας
Διὸς εὐχόμενον τετέλεσται.
τὸν δὲ οὖν χώραν εὐφρονα μᾶλλον
τῆσδ' ἀφικοίμεθα 20
σὺν τοῖσδ' ἵκετῶν ἐγχειριδίοις

ΑΙΣΧΥΛΟΥ

έριοστέπτοισι κλάδοισιν ;
ῶν πόλις, ὡν γῆ, καὶ λευκὸν ὑδωρ,
ὕπατοι τε θεοὶ, καὶ βαρύτιμοι 25
χθύνιοι θήκας κατέχοντες,
καὶ Ζεὺς σωτήρ τρίτος, οἰκοφύλαξ
ὅσιων ἀνδρῶν, δέξαιιθ' ἵκέτην
τὸν θηλυγενῆ στόλον αἰδοίω
πνεύματι χώρας· ἀρσενοπληθῆ δ'
έσμὸν ὑβριστὴν Αἰγυπτογενῆ, 30
πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει
θεῖναι, ξὺν ὅχῳ ταχυήρει
πέμψατε πόντονδ· ἔνθα δὲ λαῖλαπι
χειμωνοτύπῳ, βροντῇ στεροπῇ τ'
δύμβροφόροισίν τ' ἀνέμοις ἀγρίας 35

πιστὰ τεκμήρια, τά τ' ἀνόμοια,
οἱδ', ἀελπτά περ ὅντα φανεῖται. 55
γνώσεται δὲ λόγους τις ἐν μάκει.
εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων στρ. β'.
ἔγγαιος, οἰκτον οἰκτρὸν ἀίων,
δοξάσει τις ἀκούων ὅπα τὰς Τηρεῖας 60
μήτιδος οἰκτρᾶς ἀλόχου,
κιρκηλάτου τ' ἀηδόνος,
ἄτ' ἀπὸ χώρων ποταμῶν τ' εἰργομένα ἀντ. β'.
πενθεῖ νέον οἰκτον ἡθέων.
ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως 65
ῶλετο πρὸς χειρὸς ἔθεν
δυσμάτορος κότου τυχών.
τὸς καὶ ἐγὼ φιλόδυρτος Ἰαονίοισι νόμοισι στρ. γ'.
δάπτω τὰν ἀπαλὰν νειλοθερῆ πιρειὰν, 70
ἀπειρόδδακρύν τε κάρξαν.
γόεδνα δ' ἀνθεμίζομαι
δειμαίνοντα φίλους τᾶσδε φυγᾶς
ἀερίας ἀπὸ γᾶς, 75
εἴ τις ἐστὶ κηδεμών.
ἀλλὰ θεοὶ γενέται κλύετ' εὖ τὸ δίκαιον ἰδόν-
τες, ἀντ. γ'.
ἢ καὶ μὴ τέλεον δόντες ἔχειν παρ' αἰγαν.
ὑβριν δ' ἐτύμως στυγοῦντες 80
πέλοιτ' ἀν ἔνδικοι γάμοις.
ἔστι δὲ κάκ πολέμου τειρομένοις
βωμὸς Ἀρης φυγάσι
ρῦμα, δαιμόνων σέβας.
εἰ θείη Διὸς εὖ παναληθῶς στρ. δ'. 85
Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη.
πάντα τοι φλεγέθει

ΔΙΣΧΥΔΟΥ

κάν τοκτῷ μελαίνᾳ ξὺν τύχᾳ
μερόπεσσι λαοῖς.

πίπτει δ' ἀσφαλὲς οὐδὲ ἐπὶ νώτῳ, ἀντ. δ'. 90
κορυφῇ Διὸς εἰ κρανθῆ πρᾶγμα τέλειον.

δαυλοὶ γὰρ πραπίδων
δάσκιοί τε τείνουσιν πόροι,
κατιδεῖν ἄφραστοι.

ἴαπτει δ' ἐλπίδων στρ. ε'. 95

ἀφ' ὑψιπύργων πανώλεις βροτούς,
βίαν δ' οὕτιν' ἔξοπλίζει,
τὰν ἄποινον δαιμονίων· ἥμενον ἄνω φρόνημά πως
αὐτούθεν ἔξεπραξεν ἔμπας, ἐδράνων ἐφ' ἀγνῶν. 101
ἰδέσθω δ' εἰς ὑβριν ἀντ. ε'.

Θολωτοῖς οἵτινες πυθιών

καρβάνα δ' αὐδὰν
εὐακοννέῖς. 130
πολλάκι δ' ἐμπίτνω ξὺν λακίδι
λίνοισιν ἡ Σιδονίᾳ καλύπτρᾳ.
πλάτα μὲν οὖν λινορραφής τε δόμος ἀλλα στέγων
δορὸς στρ. ζ'.
ἀχείματόν μ' ἐπεμπε σὸν πνοαῖς. 135
οὐδὲ μέμφομαι.
τελευτὰς δ' ἐν χρόνῳ
πατὴρ δ' παντόπτας
πρευμενεῖς κτίσειε. 140
σπέρμα σεμνᾶς μέγα ματρὸς,
εὐνὰς ἀνδρῶν, ἐ ἐ,
ἄγαμον ἀδάματον ἐκφυγεῖν.
θέλουσα δ' αὖθις σαν δγνά μ' ἐπιδέτω Διὸς
κόρα, ἀντ. ζ'. 144
ἔχουσα σέμν' ἐνώπι' ἀσφαλές·
παντὶ δὲ σθένουσι
διωγμοῖσι δ' ἀσφαλίας
ἀδμήτας ἀδμήτα
ρύσιος γενέσθω. 150
σπέρμα σεμνᾶς μέγα ματρὸς,
εὐνὰς ἀνδρῶν, ἐ ἐ,
ἄγαμον ἀδάματον ἐκφυγεῖν.
εἰ δὲ μὴ, μελανθὲς στρ. η'.
ἡλιόκτυπον γένος,
τὸν γάιον, 155
τὸν πολυξενώτατον
Ζῆνα τῶν κεκμηκότων
ἰξόμεσθα σὸν κλάδοις
ἀρτάναις θανοῦσαι, 160

μὴ τυχοῦσται θεῶν Ὀλυμπίων,
 ἃ Ζάν, Ἰοῦς ἵω
 μῆνις μάστειρ' ἐκ θεῶν,
 κοννῶ δ' ἄταν γαμετᾶς
 οὐρανόνικον. χαλεποῦ γὰρ ἐκ πνεύματος εἰσε-
 χειμών. 165
 καὶ τότ' οὐ δικαίοις ἀντ. η'. 168
 Ζεὺς ἐνέξεται λόγοις,
 τὸν τᾶς βοὸς 170
 παιδὸς ἀτιμάστας, τὸν αὐ-
 τός ποτ' ἔκτισεν γόνῳ,
 νῦν ἔχων παλίντροπον
 δψιν ἐν λιταῖσιν.
 ὑψόθεν δ' εὖ κλύσοι καλούμενος.

πάγον προσίζειν τῶνδ' ἀγωνίων θεῶν.
 κρείσσων δὲ πύργου βωμὸς, ἄρρηκτον σάκος. 190
 ἀλλ' ὡς τάχιστα βάτε, καὶ λευκοστεφεῖς
 ἱκτηρίας, ἀγάλματ' αἰδοίου Διός,
 σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,
 αἰδοῖα καὶ γόεδνα καὶ τὰ χρεῖ' ἐπη
 ἔνους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει, 195
 τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγάς.
 φθοιγγῆ δ' ἐπέστω πρῶτα μὲν τὸ μὴ θρασὺ,
 τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων
 ἵτω πρόσωπον ὅμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος μηδ' ἐφοιλκὸς ἐν λόγῳ 200
 γένης· τὸ τῆδε κάρτ' ἐπίφθονον γένος.
 μέμνησο δὲ εἴκειν χρεῖος εἰς ἔνη φυγάς.
 θρασυστομένιν γάρ οὐ πρέπει τοὺς ἡσσονας.

ΧΟ. πάτερ, φρονούντως πρὸς φρονούντας ἐννέπεις.
 φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν 205
 κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ Ἰδοι.

ΔΑ. μή νυν σχόλαζε, μηχανῆς δὲ ἔστω κράτος.

ΧΟ. θέλοιμ' ἀνὴρ δοῦλος σοὶ πέλας θρόνους ἔχειν.

ΔΑ. ὁ Ζεῦ, κόπων οἰκτειρε μάπολωλότας.

ΧΟ. Ἰδοιτο δῆτα πρευμενοῦς ἀπ' ὅμματος. 210
 κείνου θελούντος εὖ τελευτήσει τάδε.

ΔΑ. καὶ Ζηνὸς ὅρνιν τόνδε μὲν κικλήσκετε.

ΧΟ. καλοῦμεν αὐγὰς ἡλίου σωτηρίους,
 ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.
 εἰδὼς ἀν αἰσαν τήνδε συγγρυνοίη βροτοῖς. 215

ΔΑ. συγγρυοῖτο δῆτα καὶ παρασταίη πρόφρων.

ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. δρῶ τρίαιναν τήνδε, σημεῖον θεοῦ.

ΧΟ. ἀλλ' εὖ τ' ἐπεμψει εὖ τε δεξάσθω χθονί.

ΙΑ. 'Ερμῆς ὁδ' ἄλλος τοῖσιν 'Ελλήνων νόμοις. 220
 ΙΟ. ἐλευθέροις τυν ἐσθλὰ κηρυκεύετω.
 ΙΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβούμιαν
 σέβεσθ'. ἐν ἀγνῷ δ' ἐσμὸς ὡς πελειάδων
 ἵζεσθε, κίρκων τῶν δροπτέρων φόβῳ,
 ἔχθρῶν δύματων καὶ μιαινόντων γένος. 225
 ὅρνιθος ὅρνις πῶς ἀν ἀγνεύοι φαγών;
 πῶς δ' ἀν γαμῶν ἄκουσταν ἄκοντος πατρὸς
 ἀγνὸς γένοιτ' ἀν; οὐδὲ μὴ 'ν "Αἰδου θανὼν
 φύγη μάταιον αἰτίας, πράξις τάδε.
 κάκει δικάζει τάμπλακήμαθ', ὡς λόγος, 230
 Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.
 σκοπεῖτε, κάμείβεσθε τόνδε τὸν τρόπον,
 ὅπως ἀν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.
 ΙΑ. ποθιπτὴν ἐπίδου τάνδε ἀνέλληπτα στόλου

νις Πελασγὸς, τῆσδε γῆς ἀρχηγέτης.
 ἐμοῦ δὲ ἄνακτος εὐλόγως ἐπώνυμον
 γένος Πελασγῶν τήνδε καρποῦται χθόνα.
 καὶ πᾶσαν αἰαν, ἡς δι' Ἀλγος ἔρχεται,
 Στρυμών τε πρὸς δύνοντος ἡλίου, κρατῶ. 255

δρίζομαι δὲ τὴν τε Περραιβῶν χθόνα
 Σίνδου τε τάπεκεινα, Παιόνων πέλας,
 ὅρη τε Δωδωναῖα· συντέμενι δὲ ὅρος
 ὑγρᾶς θαλάσσης· τῶνδε τάπι τάδε κρατῶ.
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε 260
 πάλαι κέληται φωτὸς ἱατροῦ χάριν.
 Ἀπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
 ἱατρόμαντις παῖς Ἀπόλλωνος χθόνα
 τήνδε ἐκκαθιύρει κυαδάλων βροτοφθόρων,
 τὰ δὴ παλαιῶν αἰμάτων μάσμασι 265
 χρανθεῖσ' ἀνῆκε γαῖα μηνιαῖ' ἄηη,
 δρακονθόμιλοι δυσμενῆ ξυνοικίαν.
 τούτων ἄκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἀπις Ἀργείᾳ χθονὶ^ν
 μνήμην ποτ' ἀντίμισθον εὔρετ' ἐν λεταῖς. 270

ἔχουσ' δὲ ήδη τάπ' ἐμοῦ τεκμήρια
 γένος τὸ δὲ ἔξεύχοιο καὶ λέγοις πρόσω.
 μακράν γε μὲν δὴ ρῆσιν οὐ στέργει πόλις.
 ΧΟ. βραχὺς τορός θ' δὲ μῦθος, Ἀργεῖαι γένος
 ἔξευχόμεσθα, σπέρματ' εὐτέκρου βοός· 275
 καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.
 ΒΑ. ἄπιστα μυθεῖσθ', δὲ ξέναι, κλύειν ἐμοὶ,
 ὅπως τόδ' ὑμῖν ἔστιν Ἀργείον γένος.
 Λιθυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
 γυναιξίν ἔστε κούδαμῶς ἐγχωρίαις.
 καὶ Νεῖλος δὲ θρέψει τοιωῦτον φυτὸν. 280

Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·

Ίνδιάς τ' ἀκούω νομάδας Ἰπποβάμοσιν
εἶναι καμῆλοις ἀστραβιζούσας, χθόνα
παρ' Αἰθίοψιν ἀστυγειτονουμένας. 285

καὶ τὰς ἀνάνδρους κρεοβόρους τ' Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἀν ὥκασα
ἱμᾶς. διδαχθεῖς δ' ἀν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργείου τὸ σόν. 290

ζΟ. κληδούχον "Ηρας φασὶ δωματῶν ποτὲ
'Ιώ γενέσθαι τῆδ' ἐν Ἀργείᾳ χθονὶ,
ἥν, ὡς μάλιστα καὶ φάτις πολλὴ κρατεῖ

* * * * *

ζΑ. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῷ; 295

ζΟ. καὶ κρυπτά γ' "Ηρας ταῦτα παλλακισμάτων.

ΒΑ.	τίς οὖν δὲ Δῖος πόρτις εὑχεται βοός;	
ΧΟ.	Ἐπαφος ἀληθῶς ῥυσίων ἐπώνυμος.	
ΒΑ.	· * · * · * ·	315
ΧΟ.	Λιθύη μεγίστης ὅνομα γῆς καρπουμένη.	
ΒΑ.	τίν' οὖν ἔτ' ἀλλοι τῆσδε βλαστημὸν λέγεις;	
ΧΟ.	Βῆλον δίπαδα, πατέρα τοῦδε ἐμοῦ πατρός.	
ΒΑ.	ιδὲ πάνσοφον γῦν ὅνομα τοῦτο μοι φράσον.	
ΧΟ.	Δαναὸς, ἀδελφὸς δὲ ἐστὶ πεντηκοντάπις.	320
ΒΑ.	καὶ τοῦδε ἀνοιγε τοῦνομ' ἀφθόνῳ λόγῳ.	
ΧΟ.	Αἴγυπτος. εἰδὼς δὲ ἀμὸν ἀρχαῖον γένος πράσσοις ἀνά ώς Ἀργείου ἀνοτήσῃς στόλον.	
ΒΑ.	δοκεῖτε ἔμοιγε τῆσδε κοινωνεῖν χθονὸς τάρχαιον· ἀλλὰ πῶς πατρῷα δώματα λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;	325
ΧΟ.	ἄναξ Πελασγῶν, αἰόλῳ ἀνθρώπων κακά. πόνου δὲ ἵδοις ἀνούδαμον ταῦτὸν πτερόν. ἐπεὶ τίς ηχεῖ τήνδε ἀνέλπιστον φυγὴν, κέλσειν ἐστὶ Αργος κῆδος ἐγγενὲς τὸ πρὶν, ἔχθει μεταποιοῦσαν εὐναίων γάμων;	330
ΒΑ.	τί φῆς ἱκνεῖσθαι τῶνδε ἀγωνίων θεῶν, λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;	
ΧΟ.	ώς μὴ γένωμαι δημοὶς Αἴγυπτου γένει.	
ΒΑ.	πότερα κατέχθραν, ή τὸ μὴ θέμις λέγεις;	335
ΧΟ.	τίς δὲ ἀνοφλοὺς ὡνοῦτο τοὺς κεκτημένους;	
ΒΑ.	σθένος μὲν οὔτως μείζον αἰδεῖται βροτοῖς.	
ΧΟ.	καὶ δυστυχούντων γένεις αἴσια πάλλαγή.	
ΒΑ.	πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἔγω πέλω;	
ΧΟ.	αἰτοῦσι μὴ κδῆς παισὶν Αἴγυπτου πάλιν.	
ΒΑ.	βαρέα σύ γένεις, πολεμον ἄρασθαι νέον.	340
ΧΟ.	ἀλλ' ή δίκη γε ἔξυμμαχων ὑπερστατεῖ.	
ΒΑ.	εἰπερ γένεις ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ζ.ν.	

ΙΟ. αἰδοῦ σὺ πρύμναν πῶλεος ὥδ' ἐστεμμένην.
 ΙΑ. πέφρικα λεύσσων τάσδ' ἔδρας κατασκίους. 345
 ΙΟ. βαρύς γε μέντοι Ζηνὸς ἵκεσίου κότος.
 Παλαίχθονος τέκος, κλῦθί μου στρ.
 πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ.
 ἵδε με τὰν ἵκέτιν φυγάδα περιόδομον,
 λυκοδίωκτον ὡς δάμαλιν ἄμ πέτραις 350
 ἀλιβάτοις. ὦν' ἀλκὴ πίσυνος μέμυκε
 φράζουσα βοτῆρι μόχθους.
 ΙΑ. ὁρῶ κλάδοισι τεοδρόποις κατάσκευν
 νέον θ' ὄμιλον τῶνδ' ἀγωνίων θεῶν. 355
 εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων.
 μηδὲ ἐξ ἀελπτῶν κάπρομηθήτων πόλει
 νεῦκος γένηται· τῶν γάρ οὐ δεῖται πόλις.
 ΙΟ. ἴδοιτο δῆτ' ἄνατον φυγάν
 ἵκεσία Θέμις Διὸς κλαρίου. 360
 σὺ δὲ παρ' ὄψιγόνου μάθε γεραιόφρων·
 ποτιτρόπαιον αἰθόμενος οὖν περ
 ἴεροδόκα θεῶν λήμματ' ἀπ' ἀνδρὸς αγνοῦ

ΒΑ. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις,
ύμιν δ' ἀρήγειν οὐκ ἔχω βλάβης ἀτερ·
οὐδ' αὐτὸς εὐφρόνης, τάσδ' ἀτιμάσται λιτάς.
ἀμηχανῶ δέ καὶ φόβος μ' ἔχει φρένας
δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἐλεῖν. 380

ΧΟ. τὸν ὑψόθεν σκοπὸν ἐπισκόπει,
φύλακα πολυπόνων
βροτῶν, οἱ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου.
μένει τοι Ζηνὸς ἵκτίου κότος 385
δυσπαραθέλκτοις παθόντος οἴκτοις.

ΒΑ. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν,
νόμῳ πόλεως φάσκοντες ἐγγύτατα γένους
εἶναι, τίς ἀν τοῖσδ' ἀντιωθῆναι θέλοι;
δεῖ τοι σὲ φεύγειν κατὰ νόμους τοὺς οἴκοθεν, 390
ώς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ.

ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχείριος
κράτεσιν ἀρσένων. ὑπαστρον δέ τοι
μῆχαρ δρίζομαι γάμου δύσφρονος
φυγῆ. ἔνυμαχον δὲ ἐλόμενος δίκαν
κρίνε σέβας τὸ πρὸς θεῶν. 395

ΒΑ. οὐκ εἴκριτον τὸ κρῆμα· μή μ' αἴραν κριτήν.
εἴπον δὲ καὶ πρὶν, οὐκ ἄνευ δήμου τάδε
πράξαιμ' ἀν, οὐδέ περ κρατῶν, μὴ καὶ ποτὲ
εἴπη λεῶς, εἴ πού τι μὴ τοῖον τύχοι, 400
ἐπῆλυδας τιμῶν ἀπώλεστας πόλιν.

ΧΟ. ἀμφοτέρους δμαίμων τάδ' ἐπισκοπεῖ
Ζεὺς ἐτερορρεπής, νέμων εἰκότως
ἄδικα μὲν κακοῖς, ὅστια δὲ ἐννόμοις.
τί τῶνδ' ἔξ ίσου ῥεπομένων μεταλ-
γεῖς τὸ δίκαιον ἔρξαι; 405

Λ. δεῖ τοι βαθείας φροντίδος σωτηρίου,
 δίκην κολυμβητῆρος, ἐς βυθὸν μολεῖν
 δεδορκὸς ὅμμα, μηδὲ ἄγαν φινωμένον·
 ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,410
 αὐτοῖσί θ' ἡμῖν ἐκτελευτήσει καλῶς,
 καὶ μήτε δῆρις ῥυσίων ἐφάψεται
 μήτ' ἐν θεῶν ἔδραισιν ὅδ' ἴδρυμένας
 ἐκδόντες ὑμᾶς τὸν πανάλεθρον θεὸν
 βαρὺν ξύνοικον θησόμεσθ' ἀλάστορα,415
 ὃς οὐδὲν ἐν "Αἰδου τὸν θανόντ' ἐλευθεροῖ.
 μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

Ο. φρόντισον καὶ γενοῦ
 πανδίκως εὐσεβὴς πρόξενος,στρ. α'.
 τὰν φυγάδα μὴ προδῷσε,
 τὰν ἔκαθεν ἐκβαλλοῦ

ΒΑ. καὶ δὴ πέφρασμαι· δεῦρο δ' ἔξοκέλλεται·
 ἡ τοῖσιν ἡ τοῖς πόλεμον αἴρεσθαι μέγαν
 πᾶσ' ἔστ' ἀνάγκη· καὶ γεγόμφωται σκάφος 440
 στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον.
 ἀνευ δὲ λύπτης οὐδαμοῦ καταστροφή.
 καὶ χρημάτων μὲν ἐκ δόμων πορθουμένων
 [ἄτην γερμίζω καὶ μέγ' ἐμπλήσας γόμον,]
 γένοιτ' ἀν ἀλλα κτησίου Διὸς χάριν· 445
 καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια,
 γένοιτο μύθου μῦθος ἀν θελκτήριος.
 [ἀλγειαὶ θυμοῦ κάρτα κινητήρια.]
 δπως δ' ὅμαιμον αἷμα μη γενήσεται,
 δεῖ κάρτα θύειν, καὶ πεσεῖν χρηστήρια 450
 θι γίσι πολλοῖς πολλὰ, πημονῆς ἄκη.
 ἡ κάρτα νείκους τοῦδ' ἐγώ παροίχομαι·
 θέλω δ' ἀιδρις μᾶλλον ἡ σοφδες κακῶν
 είναι. γένοιτο δ' εὐ παρὰ γνώμην ἐμήν.
 ΧΟ. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων. 455
 ΒΑ. ἥκουσα, καὶ λέγοις ἀν, οὖ με φεύξεται.
 ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.
 ΒΑ. τύχῃ γυναικῶν ταῦτα συμπρεπή πέλει.
 ΧΟ. ἐκ τῶνδε τοίνυν, ἵσθι, μηχανὴ καλή.
 ΒΑ. λέξον τίν' αὐδήν τήνδε γηρυθεῖσ' ἔσει. 460
 ΧΟ. εἰ μή τι πιστὸν τῷδ' ὑποστήσει στολφ
 ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων;
 ΧΟ. νέοις πίναξι βρέτεα κοσμήσαι τάδε.
 ΒΑ. αἰνιγματῶδες τοῦπος· ἀλλ' ἀπλῶς φράσον.
 ΧΟ. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. 465
 ΒΑ. ἥκουσα μαστικῆρα καρδίας λόγον.
 ΧΟ. ξυνῆκας· ωμμάτωσα γάρ σαφεστερον.
 ΒΑ. καὶ πολλαχῆ γε δυσπάλαιστα πράγματα.

σ αὐθ ὁμαίμοις παισὶν Αἰγύπτου σέθεν
ταθεὶς πρὸ τειχέων διὰ μάχης ἥξω τέλους,
ὡς οὐχὶ τάναλωμα γίγνεται πικρὸν,
νδρας γυναικῶν οὐνεχ' αἰμάζαι πέδον;
ιως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
τῆρος ὕψιστος γὰρ ἐν βροτοῖς φόβος.
ι μὲν, πάτερ γεραὶ τῶνδε παρθένων,
άδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν
μοὺς ἐπ' ἀλλοὺς δαιμόνων ἐγχωρίων
, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ
τες πολῖται μηδὲ ἀπορριφθῆ λόγος
ῦ κατ' ἀρχῆς γὰρ φιλαίτιος λέως.
γὰρ τάχ' ἀν τις οἰκτος εἰσιδῶν τάδε
ν μὲν ἔχθηρειν ἄρσενος στόλου,
δ' ἀν εἴη δῆμος εὐμενέστερος
ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.
ῶν τάδ' ἡμῖν ἔστιν ἡξιωμένα,
ιν εὐρεθέντα πρόξενον

ΒΑ. στείχοιτ' ἦν, ἄνδρες· εὐ γάρ δὲ ξένος λέγει. 500
 ἡγεῖσθε βωμοὺς ἀστικοὺς, θεῶν ἔδρας·
 καὶ ξυμβόλοισιν οὐ πολυστομεῖν χρεῶν
 ναύτην ἄγοντας τόνδε ἐφέστιον θεῶν.

ΧΟ. τούτῳ μὲν εἴπας, καὶ τεταγμένος κίον·
 ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νεμεῖς ἐμοί; 505

ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου.

ΧΟ. καὶ δή σφε λείπω, χειρὶ καὶ λόγως σέθεν.

ΒΑ. λευρὸν κατ' ἀλσος νῦν ἐπιστρέφου τόδε.

ΧΟ. καὶ πῶς βέβηλον ἀλσος δὲ ρύοιτό με;

ΒΑ. οὗτοι πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. 510

ΧΟ. ἀλλ' εὶ δρακόντων δυσφρόνων ἔχθισιν.

ΒΑ. εὐφῆμον εἴη τοῦπος εὐφῆμουμένη.

ΧΟ. οὗτοι τι θαῦμα δυσφορεῶν φόβῳ φρενός.

ΒΑ. ἀεὶ δὲ ἀνάκτων ἐστὶ δεῖμ' ἔξαισιον.

ΧΟ. σὺ καὶ λέγων εὐφραωε καὶ πράσσων φρενί. 515

ΒΑ. ἀλλ' οὗτι δαρὸν χρόνον ἐρημώσει πατήρ.
 ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
 πείσω τὸ κοινὸν, ὡς δὲν εὐμενὲς τιθῶ.
 καὶ σὸν διδάξω πατέρα ποῖα χρὴ λέγειν.
 πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους 520
 λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν.
 ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι·
 πειθὼ δὲ ἐποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἄναξ ἀνάκτων, μακάρων στρ. α'.
 μακάρτατε, καὶ τελέων 525
 τελειότατον κράτος, ὅλβιε Ζεῦ,
 πιθοῦ τε καὶ γενέσθω·
 ἀλευσον ἄνδρῶν ὕβρειν εὐ στυγήσας·
 λίμνη δὲ ἐμβαλε πορφυροειδεῖ
 τὰν μελανόζυγ' ἄταν. 530

δι' ἀς τοι γένος εὐχόμεθ' εἶναι
γὰς ἀπὸ τᾶσδ' ἔνοικοι.
παλαιὸν δ' εἰς ἔχνος μετέσταν
ματέρος ἀνθονόμους ἐπωπὰς,
λειμῶνα βούχιλον, ἐνθεν Ἰώ
οἴστρῳ ἐρεσσομένα
φεύγει ἀμαρτίνοος,
πολλὰ βροτῶν διαμειβομένα
φῦλα. διχῇ δ' ἀντίπορον
γάναν ἐν αἴσῃ διατέμνοντα πόρον κυμαῖ
ἰάπτει δ' Ἀσίδος δι' αἴσας ἀν.
ιηλοβότου Φρυγίας διαμπάξ.
τερῆ δὲ Τεύθραντος ἀστυ Μυσῶν,
Ιύδιά τε γύαλα.
αὶ δι' ὀρῶν Κιλίκων
αμφύλων τε διορυνμένα.
ἢρ ποταμοὺς δ' ἀειάους
ἢ βαθύπλοουτον νήσουν .. .

βροτοὶ δ' οἱ γᾶς τότ' ἡσαν ἔννομοι, ἀντ. γ'. 565

χλωρῷ δείματι θυμὸν

πάλλοντ', δψιν ἀγθη,

[βοὸς,

βιοτὸν ἐσορῶντες δυσχερὲς μιξόμβροτον, τὰν μὲν

τὰν δ' αὐτὸν γυναικός τέρας δ' ἐθάμβουν. 570

καὶ τότε δὴ τίς ἦν ὁ θέλξας πολύπλαγκτον ἀδλίαν

οἰστροδόνητον Ἰώ;

Ζεὺς αἰώνος κρέων ἀπαύστουν

στρ. δ'.

* * * *

575

βία δ' ἀπημάντῳ σθένει καὶ θείαις ἐπιπνοίαις

παύεται, δακρύων δ' ἀποστάζει πένθιμον αἰδῶ.

λαβούσα δ' ἔρμα Δίον ἀψευδεῖ λόγῳ 580

γείνατο παῖδ' ἀμεμφῆ,

δι' αἰώνος μακροῦ πάνολβον. ἀντ. δ'.

ἔνθεν πᾶσα βοᾷ χθῶν,

φυσίζον γένος, τὸ δὴ Ζηνός ἐστιν ἀληθῶς. 585

τίς γὰρ ἀν κατέπαυσεν Ἡρας νόσους ἐπιβούλους;

Διὸς τόδ' ἔργον· καὶ τόδ' ἀν γένος λέγων

ἔξ 'Επάφου κυρήσαις

τίν' ἀν θεῶν ἐνδικωτέροισιν στρ. ε'. 590

κεκλοίμαν εὐλόγως ἐπ' ἔργοις;

πατὴρ φυτουργὸς, αὐτόχειρ ἀναξ * *

γένους παλαιόφρων μέγας

τέκτων, τὸ πᾶν μῆχαρ οὔριος Ζεὺς,

ἵπ' ἀρχᾶς δ' οὔτιος θοάξων ἀντ. ε'. 595

τὸ μείον κρεισσόνων κρατύνει·

οὔτιος ἀνωθεν ἡμένου σέβει κάτω.

πάρεστι δ' ἔργον ὡς ἔπος

σπεῦσαι τι τῶν βούλιος φέρει φρην.

ΔΑ. θαρσεῖτε, παῖδες, εὐ τὰ τῶν ἐγχωρίων· 600

δήμου δέδοκται παντελῆ ψηφίσματα.

Ι. ο. ὁ χαιρε πρέσβυ, φίλτατ' ἀγγέλων ἔμοι,
ἔνισπε δ' ἡμῖν ποι κεκύρωται τέλος,
δήμου κρατοῦσα χείρ θ' ὅπη πληθύεται.

Ι. Α. ἔδοξεν Ἀργείουσα οὐ διχορρόπως, 605
ἀλλ' ὡς ἀνηβῆσαι με γηράμῃ φρενί·
πανδημίᾳ γὰρ χερσὶ δεξιωνύμοις
ἔφριξεν αἰθήρ τόνδε κραινόντων λόγον·
ἡμᾶς μετοικεῦν τῆσδε γῆς ἐλευθέρους
κάρρυστιάστους ξύν τ' ἀσυλίᾳ βροτῶν· 610
καὶ μήτ' ἐνοίκων μήτ' ἐπηλύθων τιὰ
ἄγειν· ἔλαν δὲ προστιθῆ τὸ καρτερὸν,
τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.
τοιάνδ' ἐπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων
ἄναξ Πελασγῶν, ἵκεσίου Ζηνὸς κότον 615

μήποτε πυρίφατον τὰν Πελασγίαν πόλιν,
τὸν ἄχορον βοὰν κτίσαι μάχλον" Ἀρη, 635
τὸν ἀρύτοις θερίζοντα βροτοὺς ἐν ἄλλοις,
οῦνεκ' φέκτισαν ἡμᾶς,
ψῆφον δ' εὔφρον' ἔθεντο· 640
αἰδοῦνται δ' ἵκέτας Διὸς, ποίρναν τάνδ' ἀμέγαρτον·
οὐδὲ μετ' ἀρσένων ἀντ. α'. 643
ψῆφον ἔθεντ', ἀτιμώ-
σαντες ἔριν γυναικῶν· 645
δίον ἐπιδόμενοι πράκτορά τε εκοπὸν
δυσπολέμητον, δὲν οὕτις ἀν δόμος ἔχοι
ἐπ' ὀρόφων μαίνοντα· βαρὺς δ' ἐφίξει. 650
ἄζονται γάρ δμαίμους
Ζηνὸς ἵκτορας ἀγνοῦν.
τοιγάρτοι καθαροῖσι βωμοῖς θεοὺς ἀρέσονται. 655
τοιγάρ οὐποσκίων ἐκ στομάτων ποτάσθω φιλότιμος
εὐχὰ, στρ. β',
μήποτε λοιμὸς ἀνδρῶν
τῶνδε πόλιν κενώσαι· 660
μηδ' ἐπιχωρίοις * *
πτώμασιν αἰματίσαι πέδον γᾶς.
ἡβας δ' ἄνθος ἀδρεπτον
ἔστω· μηδ' Ἀφροδίτας
εὐνάτωρ βροτολοιγὸς" Ἀρης κέρσειεν ἄφτον. 665
καὶ γεραροῖσι πρεσβυτοδόκοι γεμόντων θυμέλαι,
φλεγόντων θ', ἀντ. β'. 667
ώς πόλις εὖ νέμοιτο· 670
Ζῆνα μέγαν σεβόντων,
τὸν ξένιον δ' οὐπέρτατον,
δις πολιῷ οὐμῷ αἰσαν ὀρθοῖ.
τίκτεσθαι δὲ φύρους γῦνε

ΑΙΣΧΥΛΟΥ

ἄλλους εὐχόμεθ' ἀεί· 675
Ἄρτεμιν δ' ἐκάταν γυναικῶν λόχους ἐφορεύειν.
μηδέ τις ἀνδροκμῆς λοιγὸς ἐπελθέτω, στρ. γ'.
τάνδε πόλιν δαιᾶσσαν, 680
ἄχορον ἀκίθαριν, δακρυογόνον "Αρη
βοάν τ' ἐνδημον ἔξοπλίζων.
νούσων δ' ἐσμὸς ἀπ' ἀστῶν
ἴζοι κρατὸς ἀτερπής" 685
εὐμενῆς δ' δ' Λύκειος ἔστω πάσα νεολαίᾳ.
καρποτελῆ δέ τοι Ζεὺς ἐπικραυνέτω ἀντ. γ'.
φέρματι γάν πανώρῳ. 690
πρνομα δὲ βοτὰ τὰς πολύγονα τελέθοι·
τὸ πᾶν τ' ἐκ δαιμόνων λάβοιεν.
εὐφαμον δ' ἐπὶ βωμοῖς
μοῦσαν θείατ' ἀσιδοί· 695

ἴκεταδόκου γάρ τῆσδ' ἀπὸ σκοπῆς δρῶ
τὸ πλοῖον. εὗσημον γάρ οὖ με λανθάνει·
στολμοί τε λαίφους καὶ παραρρύσεις νεώς,
καὶ πρῷρα πρόσθεν ὅμμασι βλέπουσ' ὁδὸν,
οἴακος εὐθυντῆρος ὑστάτου νεώς

ἄγαν καλῶς κλύουσά γ' ὡς ἀν οὐ φίλη.

πρέπουσι δ' ἄνδρες νάιοι μελαγχίμοις

γνίοισι λευκῶν ἐκ πεπλωμάτων ἴδεῖν,

καὶ τᾶλλα πλοῦα, πᾶσά θ' η 'πικουρία

εὐπρεπτος' αὐτὴ δ' ἡγεμῶν ὑπὸ χθόνα

στείλασα λαῖφος παγκρότως ἐρέσσεται.

ἄλλ' ἡσύχως χρῆ καὶ σεσωφρονισμένως

πρὸς πρᾶγμ' ὀρώσας τῶνδε μάμελειν θεῶν.

Ἔγὼ δ' ἀρωγοὺς ἔνυδίκους θ' ἥξω λαβών.

ΧΟ. Ἰσως γάρ ἀν κῆρυξ τις ἡ πρέσβυς μόλοι,
ἄγειν θέλοντες ρύσίων ἐφάπτορες.

ΔΑ. ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.

ΧΟ. ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῆ,
ἄλκης λαθέσθαι τῆσδε μηδαμῶς ποτέ.

ΔΑ. Θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

ΧΟ. πάτερ, φοβοῦμας, νῆσος ὡς ὀκύπτεροι
ῆκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου·
περίφοβόν μ' ἔχει τάρβος ἐτρύμως
πολυδρόμου φυγᾶς ὅφελος εἴ τι μοι.
παροίχομαι, πάτερ, δείματι.

ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,
θάρσει, μαχοῦνται περὶ σέθεν, σάφ' οἰδ' Ἔγώ.

ΧΟ. ἔξωλές ἔστι μάργον Αἰγύπτου γένος
μάχης τ' ἅπληστον· καὶ λέγω πρὸς εἰδότα.
δορυπαγεῖς δ' ἔχοντες κυανώπιδας

715

720

725

730

στρ.

735

ἀντ.

ιῆσας ἔπλευσαν ὡδὸς ἐπιτυχεῖ κότῳ
πόλει μελαγχίμῳ ξὺν στρατῷ.

745

Α. πολλοὺς δέ γέ εὐρήσουσιν ἐν μεσημβρίᾳ
θάλπει βραχίον' εὖ κατερριπημένους.

Ο. μόνην δὲ μὴ πρόλειπε λίστοματι, πάτερ.
γυνὴ μονωθεῖσ' οὐδέν. οὐκ ἔνεστι^τ Αρης.
δολόφρονες δὲ καὶ δολιομήτιδες
δυσάγνοις φρεστὸν, κόρακες ὄστε, βω-
μῶν ἀλέγοντες οὐδέν.

750

Α. καλῶς γέ ἀνὴρ οὐδένιος ταῦτ', ὡς τέκνα,
εἰ σοὶ τε καὶ θεῦσιν ἔχθαιροίστο.

Ο. οὐ μὴ τριάντας τάσδε καὶ θεῶν σέβη
δείσαντες ήμῶν χεῖρ^τ ἀπόσχωνται, πάτερ.
περίφρονες δέ ἄγαν ἀμιέρῳ μένει
μεμαργωμένοι κυνοθραστεῖς θεῶν

ἀντ.

756

πόλις γέρονθ', ήβωντα δ' εὐγλώσσῳ φρενί. 775
 ΧΟ. Ιὼ γά βοῦνι, ἔνδικον σέβας, στρ. α'.
 τί πεισόμεσθα, ποῖ φύγωμεν Ἀπίας
 χθονὸς κελαινὸν εἴ τι κεῦθος ἔστι που;
 μέλας γενοίμαν καπνὸς
 νέφεστι γειτονῶν Διός, 780
 τὸ πᾶν δ' ἄφαντος.
 ἀμπτάσα δ' ὥσει
 κόνις ἄτερθε πτερύγων ὀλοίμαν.
 ἄφυκτον δ' οὐκέτ' ἀν πέλοι κέιρ. ἀντ. α'.
 κελαινόχρως δὲ πᾶλλεταί μου καρδία. 785
 πατρὸς σκοπαὶ δέ μ' εἶλον· οἴχομαι φόβῳ.
 θέλοιμι δ' ἀν μορσίμου
 βρόχου τυχεῖν ἐν σαργάναις,
 πρὶν ἄνδρ' ἀπευκτὸν
 τῷδε χριμφθῆν χροῖ. 790
 πρόπταρ θανούσας δ' Ἀΐδας ἀνάσσοι.
 πόθεν δέ μοι γένοιτ' ἀν αἰθέρος θρόνος, στρ. β'
 πρὸς δὲν νέφη ὑδρηλὰ γίγνεται χιῶν,
 ἡ λιστὰς αἰγίλιψ ἀπρόσ-
 δεικτος οἰόφρων κρεμὰς 795
 γυπτὶας πέτρα, βαθὺ^ν
 πτῶμα μαρτυροῦσά μοι,
 πρὶν δαΐκτορος βίᾳ
 κάρξας γάμου κυρῆσαι.
 κυσὶν δ' ἔπειθ' ἐλωρα κάπιχωρίοις ἀντ. β'. 800
 ὅρνιστι δεῖπνον οὐκ ἀναίνομαι πέλειν·
 τὸ γὰρ θανεῖν ἐλευθεροῦ-
 ται φιλαιακτῶν κακῶν.
 ἐλθέτω μόρος πρὸ κοί-
 τας γαμηλίου τυχῶν. 805

τίν' ἀμφ' αὐτὸς ἔτι πόρον
 τέμνω γάμου λυτῆρα;
 ἵνζε δ' ὁμφὰν δρανίαν,
 μέλη λίτανα θεοῖσι, καὶ στρ. γ'.
 τέλεα δέ μοι πῶς, πελόμενά μοι
 λύσιμα, μάχιμα δ' ἔπιδε, πάτερ,
 βίαια μὴ φιλεῖς ὄρῶν
 ὅμμαστιν ἐνδίκοις.
 σεβίζου δ' ἵκέτας σέθεν, 815
 γαιάοχε παγκρατὲς Ζεῦ.
 γένος γὰρ Αἰγύπτιον ὕβριν
 δύσφορον ἀρσενογενὲς,
 μετά με δρόμοισι διόμενοι
 φυγάδα μάταισι πολυθρόοις
 βίαια δίζηνται λαβεῖν. 820

ΧΟ. οὐκοῦν οὐκοῦν
 τιλμοὶ τιλμοὶ καὶ στιγμοὶ,
 πολυαίμων φόνις
 ἀποκοπὰ κρατός. 840

ΚΗ. σοῦσθε σοῦσθ' ὀλόμεναι ὀλόμεν' ἐπ' ἀμίδα.
 εἰτ' ἀνὰ πολύρρυτον
 ἀλμήεντα πόρου,
 δεσποσίφ ξὺν ὑβρει,
 γομφοδέτῳ τε δόρει διώλου,
 αἴμον' ἵζω σ' ἐπ' ἀμίδα
 ἡσυδονπία τάπιτα·
 κελεύω βίᾳ μεθέσθαι
 ἵχαρ, φρενί τ' ἄταν. 845

ΧΟ. ίώ ίοῦ.

ΚΗ. λεῖφ' ἔδρανα, κι" ἐς δόρυ,
 ἀτίετ' ἀνὰ πόλιν εὐσεβῶν.

ΧΟ. μήποτε πάλιν ἴδοιμ'
 ἀλφεσίβοιον ὑδωρ,
 ἐνθεν ἀεξόμενον
 ζώφυτον αἷμα βροτοῖσι θάλλει.
 ἄγειν ἐγὼ βαθυχαῖος
 βαθρείας βαθρείας,
 γέρον. 855

ΚΗ. σὺ δὲ ναὶ ναὶ
 βάσει τάχα
 θέλεος ἀθέλεος,
 βίᾳ βίᾳ τε πολλῷ φροῦδα
 βάτεαι βαθμὶ προκακοπαθῶν
 ὀλόμεναι παλάμαις. 860

ΧΟ. αἰαῖ αἰαῖ.
 καὶ γὰρ δυσπαλάμως ὅλοιο στρ. α'.

δὶ ἀλίρρυτον ἀλτος,
κατὰ Σαρπηδόνιον
χῶμα πολυψάμαθος ἀλαθεὶς
εὐρεῖαις εἰν αὐραις.

870

κΗ. ἵνζε καὶ λάκαζε καὶ κάλει θεούς.

Αἴγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορεῖ.

ἵνζε καὶ βόα πικρότερ' ἀχέων, οἰζύος ὄνομ' ἔχων. 875

κΟ. οἰοὶ οἰοῖ.

ἀντ. α'.

λύμασις ἡ πρὸ γᾶς ὑλάσκοι·

περιχαμπτὰ βρυάζεις,

ὅς ἐρωτᾶς· ὁ μέγας

Νεῖλος ὑβρίζοντά σ' ἀποτρέψει-

880

εν ἄστον ὕβριν.

κΗ. βαίνειν κελεύω βᾶριν εἰς ἀμφίστροφον

ὅσον τάχιστα· μηδέ τις σχολαζέτω.

ω βᾶ Γᾶς πᾶ Ζεῦ.

ΚΗ. εὶ μή τις ἔστιν αἰνέστας τάδε,
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

ΧΟ. ἵω πόλεως ἀγοὶ πρόμοι, δάμναματι. στρ. γ'.

ΚΗ. πολλοὺς ἄνακτας, παῦδας Αἰγυπτου, τάχα 905
δψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.

ΧΟ. διωλόμεσθε· ἀελπτ', ἄναξ, πάσχομεν. ἀντ. γ'.

ΚΗ. ἐλέειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
ἐπεὶ οὐκ ἀκούεις δέξν τῶν ἐμῶν λόγων. 910

ΒΑ. οὐτος τί ποιεῖς; ἐκ ποίου φρονήματος
ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;
ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
κάρβανος δν δ "Ελλησιν ἐγχλίεις ἄγαν"
καὶ πόλλη ἀμαρτῶν οὐδὲν ὅρθωσας φρενί. 915

ΚΗ. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

ΒΛ. ξένος μὲν εἶναι πρώτον οὐκ ἐπίστασαι.

ΚΗ. πῶς δ' οὐχὶ; τᾶμ' ὄλωλόθ' εύρισκων πῆγω.

ΒΑ. ποίοισιν εἰπὼν προξένους ἐγχωρίοις;

ΚΗ. 'Ερμῆ μεγίστῳ προξένῳ μαστηρίῳ. 920

ΒΑ. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.

ΚΗ. τοὺς· ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.

ΒΑ. οἱ δὲ ἐνθάδ' οὐδὲν, ὡς ἐγὼ σέθει κλύω.

ΚΗ. ἀγοιμ' ἀν, εἴ τις τάσδε μὴ 'ξαιρήσεται.

ΒΑ. κλαίοις ἀν, εἰ ψαύσεις, οὐ μάλ' ἐσ μακράν. 925

ΚΗ. ἥκουστα τοῦπος οὐδαμῶς φιλόξενον.

ΒΑ. οὐ γάρ ξενοῦμαι τοὺς θεῶν συλήτορας.

ΚΗ. λέγοις ἀν ἐλθῶν παισὶν Αἰγυπτου τάδε.

ΒΑ. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.

ΚΗ. ἀλλ' ὡς εἰδὼς ἐννέπω σαφέστερον· 930
καὶ γάρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
ἔκαστα· πῶς φῶ; πρὸς τίνος τὸ ἀφαιρεθεὶς

2 ΑΙΣΧΥΛΟΥ

ηκειν γυναικῶν αὐτανέψιον στόλον;

οὗτοι δικάζει ταῦτα μαρτύρων ὑπο

"Αρης· τὸ νεῦκος δ' οὐκ ἐν ἀργύρου λαβῆ

935

ἔλυσεν· ἀλλὰ πολλὰ γίγνεται πάρος

πεσήματ' ἀνδρῶν κάπολακτισμοὶ βίου.

A. τί σοι λέγειν χρὴ τοῦνομ'; ἐν χρόνῳ μαθὼν
εἶσει σύ τ' αὐτὸς χοὶ ξυνέμποροι σέθεν.

940

ταῦτα δ' ἔκούστας μὲν κατ' εὕνοιαν φρενῶν

ἄγοις ἀν, εἴπερ εὐσεβῆς πίθοι λόγος.

945

τοιάδε δημόπρακτος ἐκ πόλεως μία

ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βίᾳ

στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς

γόμφος διαμπάξ, ὡς μένειν ἀραρότως.

ταῦτ' οὐ πίναξίν ἔστιν ἐγγεγραμμένα

οὐδὲ ἐν πτυχαῖς βίβλων κατεσφραγισμένα,

ἀστοί τε πάντες, διηπερ ἥδε κραινεται
ψῆφος. τί τῶνδε κυριωτέρους μένεις ; 965
ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
διε Πελασγῶν.
πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
πατέρ' εὐθαρσῆ
Δαναὸν, πρόνοον καὶ βούλαρχον.
τοῦ γὰρ προτέρα μῆτις, ὅπου χρὴ
δώματα ναίειν, καὶ τόπος εὑφρων.
πᾶς τις ἐπειπεῖν ψύγον ἀλλοθρόοις
εὔτυκος· εἴη δὲ τὰ λφόστα.
ΒΑ. ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ 975
βάξει λᾶῶν ἐν χώρῳ
τάσσεσθε, φίλαι δμωίδες, οὐτως
ώς ἐφ' ἐκάστη διεκλήρωσεν
Δαναὸς θεραποντίδα φερνήν.
ΔΑ. ὁ παῖδες, Ἀργείοισιν εὐχεσθαι χρεῶν,
θύειν τε λείβειν θ', ὡς θεοῖς Ὄλυμπίοις, 980
σπουδὰς, ἐπεὶ σωτῆρες οὐ διχορρόπως,
καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς
φίλους πικρῶς ἥκουσαν αὐτανεψίους·
ἔμοι δὲ ὀπαδὸν τούσδε καὶ δορυσσόους 985
ἔταξαν, ως ἔχοιμι τίμιον γέρας,
καὶ μήτ' ἀελπτως δορικανεῖ μέρῳ θανῶν
λάθοιμι, χώρᾳ δὲ ἀχθος ἀείζων πέλοι.
τοιῶνδε τυγχάνοντας, εὐπρυμνὴ φρενὸς
χάριν σέβεσθε τιμωτέραν ἔμοι.
καὶ ταῦτα μὲν γράψεσθε πρὸς γεγραμμένοις
πολλοῖσιν ἀλλοις σωφρονίσμασιν πατρὸς,
ἀγνῶθ' ὅμιλον ως ἐλέγχεσθαι χρόνῳ.
πᾶς δὲ ἐν μετοίκῳ γλῶσσαν εὔτυκον φέρει

ΑΙΣΧΥΛΟΥ ·

τὴν, τό τ' εἰπεῖν εὐπετὲς μύσαγμά πως. 995
αῖς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,
μαν ἔχουσας τήνδ' ἐπίστρεπτον βροτοῖς.
ρειν' ὅπωρα δ' εὐφύλακτος οὐδαμῶς.
ῆρες δὲ κηραίνουσι καὶ βροτοί τί μιν
αὶ κινώδαλα πτεροῦντα καὶ πεδοστιβῆ. 1000
παρπώματα στάζοντα κηρύσσει Κύπρις
κᾶλωρα κωλύουσαν ὡς μένειν ἔρω.
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὅμματος θελκτήριον
τόξευμ' ἔπεμψεν, ἵμέρου τικώμενος. 1005
πρὸς ταῦτα μὴ πάθωμεν δων πολὺς πόνος,
πολὺς δὲ πόντος οὖνεκ' ἡρόθη δορὶ,
μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἔχθροις ἐμοῖς
ποιάξωμεν. οἴκησις δὲ καὶ διπλῆ πάρα,
τὸν δὲ καὶ πόλις διδοῖ, 1010

ποταμοὺς δ' οἱ διὰ χώρας θελεμὸν πῶμα χέουσιν
ἀντ. α'.

πολύτεκνοι, λιπαροῖς χεύμασι γαίας
τόδε μειλίσσοντες οὐδας. 1030

ἐπίδοι δ' Ἀρτεμις ἀγνὰ
στόλον οἰκτιζομένα· μηδὲ ὑπ' ἀνάγκας
γάμος ἔλθοι Κυθερείας· στυγερὸν πέλει τόδ' ἀθλον·
Κύπριδος δ' οὐκ ἀμελεῖ θεσμὸς ὅδ' εὑφρων. στρ. β'.
δύναται γάρ Διὸς ἄγχιστα σὺν Ἡρα· 1036
τίεται δ' αἰολόμητις θεὸς ἔργοις ἐπὶ σεμνοῖς.

μετάκοινοι δὲ φίλᾳ ματρὶ πάρεισιν
Πόθος δ' τ' οὐδὲν ἀπαρνον τελέθει θελκτορὶ Πειθοῖ.
δέδοται δ'. Ἀρμονίᾳ μοῖρ' Ἀφροδίτας 1041
ψεδυρὰ τρίβοι τ' ἔρωτων.

φυγάδεσσιν δ' ἐπιπνοίας κακά τ' ἀλγη ἀντ. β'.
πολέμους θ' αίματόντας προφοβοῦμαι. 1045
τί ποτ' εὐπλοιαν ἐπραξαν ταχυπόμποισι διωγμοῖς;
οἱ τί τοι μόρσιμόν ἔστιν, τὸ γένοιτ' ἄν.
Διὸς οὐ παρβατός ἔστιν μεγάλα φρὴν ἀπέρατος·
μετὰ πολλῶν δὲ γάμων ἀδε τελευτὰ 1050
προτερᾶν πέλοι γυναικῶν.

HMIX. α'. δέ μέγας Ζεὺς ἀπαλέξαι στρ. γ'.
γάμον Αἰγυπτογενῆ μοι.

HMIX. β'. τὸ μὲν ἄν βέλτατον εἶη. 1055
σὺ δὲ θέλγοις ἄν ἄθελκτον.

HMIX. α'. σὺ δέ γ' οὐκ οἰσθα τὸ μέλλον.
HMIX. β'. τί δὲ μέλλω φρένα δίαν

καθορᾶν, δψιν ἀβυσσον; 1060
μέτριον μὲν ἔπος εὔχου.

HMIX. α'. τίνα καιρόν με διδάσκεις;
HMIX. β'. τὰ θεῶν μηδὲν ἀγάζειν.

εὐμενεῖ βίᾳ κτίσας.
IMIX. β'. καὶ κράτος νέμοι γυναι-
ξίν τὸ βέλτερον κακοῦ,
καὶ τὸ δίμοιρον αἰνῶ,
καὶ δίκαιος δίκαιος ἐπε-
σθαι, ξὺν εὐχαῖς ἐμαῖς λυτηρίοις
μηχανᾶς θεοῦ πάρα.

SUPPLICES.

NOTES.

1. ἀφίκτωρ, the god of suppliants, = ἵκεσιος. The same word is applied to the suppliants themselves in 241. It is derived from ἀφίκειν, i. e. ἀφικνεῖσθαι. In its primary sense we find it in Il. xviii. 457. τὰ σὰ γούναθ' ἵκδνομαι, and then ἵκνεῖσθαι γονάτων, i. e. *per genua*, in Hec. 752. The idea of *approaching* for the purpose of supplication, remained even in the verb ἵκετεύω, as εἰς Πυλῆν ἵκέτευσε, Il. xvi. 574.
3. λεπτοψαμδθων. Plin. N. H. xxxv. 13, *arena tenuissima e Nilo.*
7. sentenced to no banishment for murder. ἐφ' αἰματι, as φεύγειν ἐφ' αἰματι, Dem. Mid., p. 549. We must understand καθ' ἡμῶν, sc. καθ' αὐτῶν, and take it as if it were καταγιγνώσκειν. So Herod. i. 45. σεωῦτοῦ καταδικάζεις θάνατον. Dinarch. c. Aristog. φυγὴν τοῦ κομίσαντος τὸ χρυσίον καταγνώντες.
11. δνοταζόμεναι, *making light of*, as in Hom. H. ad Merc. 30; and hence, *abhorring*, *loathing*.

3. *πεσσονομῶν*, *arranging, disposing*; a metaphor taken from disposing the pieces in order on a chess-board.
4. *determined on the best of [two] evils*, i. e. that flight was better than the marriage. So vs. 1070. *τὸ βέλτερον κακοῦ*. Il. xvii. 105. *κακῶν φέρτατον*. Hesych. *κύδιον, κρείττον, αίρετώτερον*.
5. *ἀνέδην, libere, effuse, ἐκκεχυμένως*, Hesych. Phil. 1153. *ἀλλ᾽ ἀνέδην ἔρπετε.*
8. *From the touch and amorous breath of Zeus*. It is difficult to render *ἐπιπνοὰς* by an exact equivalent. *Inspiration* will not do, as it clearly refers to the excitement of amorous affection. Cf. Plato Symp. p. 181, *c.* *οἱ ἐκ τοῦ ἔρωτος ἐπιπνοι*. Blackie's version well expresses the sense.

28. Perhaps δέξαισθ' is better, with Pauw and Paley.

32. ἀσώδει, *marshy*, from ἀσις, *silt*, i. e. Ίλυς καὶ ψάμμος, Schol. Il. xxi. 321.

33. So δχημα is used of a *ship*, Iph. T. 410.

37. For the construction, cf. ΟΕd. C. 1445. ἀντήσαι κακῶν, Pind. Ol. x. 49. ἀλώσιος ἀντήσας.

38. ὡν θ. εἵργει, a *quibus fas eos arcet*.

39. Join σφετεριξάμενον with ἔσμδν, in vs. 31. Translate: *having made their own*.

42. Utterly corrupt. See Paley. Hermann rejects τ' ίνιν. There is an evident want of a finite verb. "The words ἐξ ἐπιπνολας Ζηνὸς ἔφαψιν seem here to be in apposition with πόρτιν and ίνιν; the abstr. being put for the concrete. Schütz, however, places the stop after Ζηνός, making ἔφαψιν the accus. governed by ἐπεκραίνετο." Linwood. For the etymological play of words, cf. Prom. 850, 1.

49-52. *whom (δυτε, epic. for δν) mentioning now in the grassy regions of his ancient mother, calling to mind her former troubles.*

55. Corrupt.

60. Τηρεῖας ἀλόχου, sc. Procne. So Νικιέας ἀλόχου. Theocr. xxviii. 9. Καδμεῖας, Antig. 1115. Αἴνεια nutrix, Αἴν. vii. 1.
μήτιδος οἰκτρᾶς, miseranda propter consilium.

64. Paley's correction, πενθεῖν ἔοικεν οἰκτον ηθέων, seems elegant and probable.

5. *and she trills a song on the fate of the boy.* For this sense of *συντίθησι*, cf. Bekk. Aneid. i. p. 63. *συνθέναι ποίημα καὶ λόγον, οὐ μόνον συγγράψαι.* It closely answers to our word “compose.”

10. *Νειλοθερῆ*, *Nile-summered*, nurtured near the Nile. This epithet seems to Paley to be opposed to *Ιαονίοισι νόμοιστ*, in the preceding verse, in this sense: “quāquam ab Ægypto profecta Græce loquor, utpote ex Græcis oriunda.”

1. *κάρβαν* is scarcely a necessary correction of Dindorf's, since *καρδίαν* may be pronounced as a dissyllable.

5. *Αερία* was the name applied to Ægypt before it took its other appellation from king *Ægyptus*. It was so called *παρὰ τὸν ἄέρα, καὶ γὰρ ἡερέσπαν αὐτὴν φάσιν*.

90. i. e. ἄγεν τοῦ σφαλῆται. These phrases were properly used of wrestlers. Those who could not rise again were said κεῖσθαι πεσόντες. Cf. Theocrit. iii. 53; Nub. 126; Eccl. 963.

95-6. *He hurls mortals in utter destruction from their towering hopes.*

99. i. e. Jove has no need to arm himself for the punishment of the wicked.

100. It will be easier, if we read Ημενος δν φρόνημα, with Paley, for ἐξέπραξεν seems awkward without any case to follow it.

102-10. Paley renders thus: *And let him look to the violence of mortal man, blooming with ill-advised intent, and having feelings frantic with love as a sting without escape.* The aged stock seems to refer to Ægyptus, who, by a poetical figure of speech, is represented as doing that which was really the work of his sons. The same scholar renders άτρα δ̄ ἀτ. μετ., *having resolved on an infatuated act through disappointment*; i. e. the sons of Ægyptus having failed in obtaining the virgins in marriage, attempt to pursue them, and obtain by violence what they could not by persuasion. So Ag. 214. τὸ παντότολμον φρενῶν μετέγνω.

116. γέδοις . . . τιμᾶ is not unlike “ lacrumis decorare,” in Ennius. So δακρύοισι τιμᾶν, H. Fur. 1361.

117. ίλέομαι, *I pray they may be propitious*; a rather rare form for ίλδομαι, or ίλδοκομαι. For this custom of praying to the land one has entered as a stranger, cf. Xen. Cyr. iii. 3, 22. ἐπει τάχιστα διέβη τὰ δρια, ἐκεὶ αῦ γῆν ίλδοκετο χοαῖς.

Ἄπλαν βοῦντιν. Cf. vs. 260, sqq., and Buttmann's Lexicodus.

9. Cf. Il. vi. 289. οὐθὲν ἔσται οἱ πέπλοι παμποίκιλοι ἔργα γυναικῶν Σιδονίων.

3-4. If these lines are now read aright, we may construe: *but to the gods just and perfect rites, matters having happened fortunately, shall be abundantly afforded, when death is absent*; i. e. if we escape safe and sound, we will make offerings to the gods.

4. δορὸς. Compare Horace's *trabe Cypria*. The Egyptians are said to have been the inventors of sails for ships.

6. οὐδὲ μέμφομαι, *I have no fault to find.* Phil. 1465.

164. *κοννῶ*, hence our word *ken*. Hesych. *κοννεῖν*. *συνίεναι*.

167. *ἐνέξεται* = *ἴνοχος ἔσται*, *will be liable to*, as Or. 516. *ἐνέξεσθαι φόνῳ*.

170. *Having slighted the son of the heifer*, i. e. Epaphus.

173. *Averted during*, i. e. *from*, *our prayers*.

179. *δελτουμένας*. The same metaphor as *μνήμασιν δέλτοις φρενῶν γράφειν*, in Prom. 808.

180. The last syllable of *κόνιν* is long. See Blomf. on Prom. 1120; Matth. § 72, *obs.* 2.

183. *καμπύλοις*, *curved*, or, as Milton would say, *hooked chariots*, so called on account of the *ἄντυγες*.

185. This does not imply that the Danaides had sent any herald or messenger.

186. *τεθυμμένος, inflatus*. This reading is worse than uncertain.

189. So *βωμὸν προσέστην*. Pers. 205. *προσοικοῦσιν αὐτὴν*. Thucyd. i. 24. *βωμὸν προσίζειν*. Eur. Fr. inc. 24. The *ἄγωνιοι θεοὶ* are the same as the *ἄγοραιοι*, *the gods who preside over assemblies*. Eustath. on Il. xxiv. 1. *ἄγων, ἡ ἄγορά θεεν καὶ ἄγωνιος θεούς Αἰσχύλος τοὺς ἄγοραιους*.

194. Paley ingeniously corrects *καὶ ζαχρεῖ' ἔπη*, i. e. *very useful*. But he is inclined to think the whole verse spurious.

196. *ἀναιμάτους*. Cf. vs. 7, 8.

ι γλωσσῆ τε καὶ οφναλμοισιν ἔπεστιν αἰδώς.

her too forward, nor drawling.

people here greatly dislike it. Paley.

tr.: φυλάξομαι ἐφετμὰς ὅτε μεμνήσθαι αὐτῶν.

y renders: *take in hand, or put in force some ex-*

All the *dramatis personæ* are confused here, as made some transpositions. See his notes, and Hermann's, on vs. 193 of his own edition.

λωλότας, i. e. before we have utterly perished, is too late.

verse should be placed after vs. 206, and as to Danaus.

Paley thinks that this was the device of an sculptured or painted on the altar. Others think sun is meant, for the reason which is given by as, v. 25, 9. *ἱερόν φασίν εἶναι τὸν ὅρνιθα* [one

τον τάλαντα ἐκτίσατες, ἀγήμιοι εἶναι· Α συνεγινώσκοντο, ἡσάν τε αὐθαδέστεροι.

218. The Danaides see the trident, which depicted at the side of the image of Neptune.

220. as he is represented *after the Grecian manner*.

221. i. e. δοστε ἐλευθέρους ἡμᾶς γίγνεσθαι.

222. κοινοβωμία was an altar dedicated to deities, who were thence called δμοβόμιοι, or See Arnold on Thuc. iii. 59. With ἀγνῷ line, supply τόπῳ.

226. Stanley compares Juv. xv. 159: “par maculis similis fera;” and “canis caninam” Varro.

229. Read μάταιος *airtav*, with Linwood and Ptauos = *lewd, lascivious*, as in vs. 198.

230. θικάζει τάμπλ. Jelf, § 583, 58.

231. ἄλλος, an euphemism for καταχθόνιος. Paley there is an allusion to Osiris in his judicial power over the souls of the dead, he being supposed to be kind of purgatory upon sinners, before they were to enter the abodes of the blest.

235. πυκνάμασι, *folds of the vestures*.

237. οὐτὲ would be more usual, but, as Paley observes here has its own proper force, for it was of importance to send a herald in the first instance to seek for a *patronus* after doing so. Render: I have ventured fearfully to come to this country

την. Schol. δημότην.

Very uncertain. Paley reads, ἡ τηρόραβδον
ges, ἡ βητὸν Ἐρμοῦ κλάρον ἡ πόλεως ἀγόν;

On the Pelasgi, Paley refers to Thirlwall, v. i. p.
iton, Fast. Hell. i. p. 5, sqq.; Muller, Dor. i.
notes on the geographical and historical difficulti
he following passage deserve the utmost attention
student.

'or κρατῶ, with the accusative, see Matth. § §
§ 506, *obs.* 1.

The name Apis is derived from ἡπιος, the com
meric epithet of medicines (ἡπια φάρμακα). A
elf was not really the son of Apollo, but is so cal
count of his skill in medicine. He was the so
oneus, third in descent from Inachus, and he
ed to the Danaides, as Io was the daughter
ius.

276. *προσφύσω*, *I will confirm*; literally, *make to a*
i. e. prove to be consistent.

279. For the double comparative, see Math. § 458.
 on Hippol. 487.

284-5. See Paley.

286. *χθ. ἀστρυ. terram habentes conterminam.* Paley

290. *Quomodo vestrum genus Argivum sit.*

296. Read, with Paley, *τῶν παλλαγμάτων*, *this part of*
amours. Hec. 824. *τόδε τοῦ λόγου.* Plat. Men
 241, B.

τοῦτο δὴ ἀξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχῶν. Stanley rightly reads *κοῦ κρυπτὰ*, since Juili
 discover the amours of Jove with Io. Schol. on
 El. 5. Apollodor. ii. 3. By *βασιλέων* in the next
 Jove and Juno are meant.

300. *πελάζειν ἐπὶ τινὶ* is rather a rare construction.
 T. 880. *πρὶν ἐπὶ ξίφος αἷματι σφῆ πελάσαι.*

304. Cf. Prom. 568-70.

306. The hiatus in *τί οὖν* is condemned by Pors
 Phœn. 892; but Paley quotes instances that app
 support it, remarking that “in talibus vulgaris ser
 interrogationibus ne tragicorum quidem aures of
 bant.”

308. Condemned as an interpolation by Paley.

312-14. Cf. Prom. 850, 1.

316. *καρπουμένη*, *reaping the fruit of, enjoying.*

, *succour*. I think, with Paley, that better. He quotes Herod. i. 209. *ἱεῖται τὸν παιδία*; ix. 91. *πολεῖ πολεῖ* i. § 531, 2.

nly do seem to have some ancient con-
ry. Paley.

'aley translates the next line, *the
ble you may nowhere see the same.*
τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον

or expected?

rees with φυγὴν.

Explained by Eum. 44, 9, sqq. ἔχοντ' *ιν κλάδον*, Λήνει μεγίστῳ σωφρόνως μαλλᾶ.

re friends.

of indifference.

totally explained as meaning “juvenilem cœtum supplicum ad aras sedentium, et quasi sub eorum præsidio agentium.”

356. Timæus Lex. Plat. ἀστόξενος δ μὴ ἔχων ἐν τοῖς πολίταις οἰκίαν θίαν.

358. Paley, in a careful and valuable note, points out the peculiar force of μὴ γένηται, when one would rather have expected μὴ γένοτε, observing that μὴ γένηται is an elliptical form for σκεπτέον μὴ γένηται, *videndum ne accidat.*

360. κλαρίου. Schol. πάντα πᾶσι κληροῦντος καὶ κρατούντος.

361. γεραιόφρων is the successful emendation of Burges for γεραφρόνων. Cf. Choeph.

363. πῶς οὖν παλαιὰ παρὰ πεστέρας μάθω; The lacuna in the next lines is obvious, but Hermann's attempt to supply it seems far from satisfactory.

367. ἐκπονεῦν ἀκη, *to work out remedies.*

369. See Dindorf and Paley.

370. ἀκρίτος ἀν, *being accountable to none.*

376. παλιγκότοις, *my enemies.* οὐκ ἔχω, *nequeo.*

382. προσήμενοι, *sitting as suppliants.* If *ικτίου* (Dindorf's correction for *ικταίου*,) be correct, it is a solitary instance of the form.

388. Cf. Plat. Hipp. Maj. p. 304, D. τυγχάνει μοι ἐγγύτατα γέρους ὅν. Aristoph. Av. 1665. τοῖς ἐγγυτάτω γέρους μετεῖναι τῶν χρημάτων.

οῖον = ἔτερον, *adversum*. Thuc. vii. 14. οὐ τι
οὐ ἐκβῆ. Phil. 503. παθεῖν μὲν εὖ, παθεῖν δὲ
Hence the adverb ἀλλως, *frustra*. Paley.
xt line must be taken as if a quotation of the
spoken.

ρρεπήσ, *inclining alternately to each side, yielding*
parties their due. Linwood.

meaning will be clearer, if we place commas
th Paley and others: τί, τῶνδ' ἐξ οὗ βεπομένων,
aley observes that *μεταλγεῖς* is rather unusual
εῖς, but that there is something not unlike it in
. 232. πῶς δὴ ἄντα μνηστήρων δλοφύρεαι ἀλκι-
ς;

There is need of deep thought, so that the clear-
eye may, without dizziness, penetrate to the bottom
preserving thought, even as a diver.

υσίων, the suppliants themselves are meant.

Eum. 175; Psalm lxxxviii. 4. "Free among the

421. *ἐκβολαῖς* is well used to express the compulsory acts of their suitors, which had rendered flight unavoidable.

426. *κότον, τὸν τοῦ Δίος*, Schol.

430. Paley cleverly points out the double meaning of the word *ἄμπυκος*, which signifies not only the golden frontal worn by virgins on their foreheads, but likewise the rein carried by a horse. Hence the poet uses the adverb *ἴπηγδόν*, even as a horse is dragged along by his rein. Schol. ὡς Ἰππον τῆς ἄμπυκος ἀγομένην.

431. *πολυμίτων* is to be joined with *πέπλων*, and *ἐπιλαβᾶς* is governed by *εἰσιδεῖν*.

435. Paley's correction, *μένει οὐδὲ ἐκτίνειν δμοῖταν θέμιν*, seems preferable. Translate: *for know that, whatever you determine, there awaits your children and your house to suffer a like justice.*

437. *δεῦρο δ' ἔξοκέλλεται*, and the matter is driven to this.

438. *τοῖσιν*. Cf. Jelf, § 444, 4. For the form *πόλεμον αἴρεσθαι*, cf. Elmsl. on Heracl. 505; Herod. vii. 156.

441. Hesychius: *στρέβλαι γαυτικαὶ τὰ ξύλα τῶν νεῶν ἐν οἷς διασφηνύνται γομφούμενα*. The word *στρέβλη* is not found elsewhere among the poets. Paley thinks that it means a *screw* or *vice*; Hermann, a transverse beam connecting the sides of the ship, so as to prevent their being staved in or leaking asunder. *προσηγμένον* is rendered *applicatum*, but Hermann adopts Scaliger's conjecture, *προσηγμένον*.

443, sqq. In this almost hopeless passage, Dindorf would throw out vss. 444 and 448. Paley would read, *καὶ χρῆμασιν μὲν, ἐκ δόμων πορθουμένων, "Ἴπηρε τε μετίσα καὶ*

μόνον βροτοῦς οὐκ ἔστι τάνδλωμ' ἀναλαθὲν λ
χὴν βροτεῖαν χρημάτων δ' εἰσὶν πόροι. He
ould correct the passage differently, but it seem
isible to arrive at anything like certainty.

If the reading be right, γλῶσσα τοξεύσασα
nativus pendens. In καίρια there is an euphe-
r the metaphor, cf. Pind. Isthm. v. 58. πολλ
·ιεπής γλῶσσα μοι τοξεύματ' ἔχει περὶ κείμεν
ται.

χρηστήρια, *victims*. Cf. Spt. c. Th. 219; Ion, 4

Verily, I have stepped aside of this quarrel. I
ose note well deserves attention. Η κάρτα, *sac*
. 575; Soph. El. 1278; Trach. 379.

The Schol. interprets: μάντις ἀποβαίην φαῦλος,
ds was an epithet frequently applied to prop-
t it is simpler to take κιθρίς, as simply = κι-
θης, *ignorant. inexperienced*.

women. Pind. Nem. iii. 117. *βοὸς γυναικείδα πρέπει.* Paley.

459. *μηχανὴ καλὴ*, scil. *ἔστι*.

460. For the use of the participle, Paley *θεῖες* *ἔστει*, CEd. Col. 816. *σιωπήσας* *ἔστει*, *ἀντιδοὺς* *ἔστει*, Antig. 1067. He observe Greeks wish to imply the idea which the *by fecero*, they cannot do so in any other *oratio*, than by employing the participle with the future of the substantive verb. the Plautine *ludificata ero*.

461. Read *ὑποστήσεις*.

463. i. e. not with *vestive tablets*, such as shipwreckers were wont to hang up in the temples giving for their lives having been spared, leaving themselves, as explained in vs. 465.

466. This is Stanley's very probable conjecture. But see Linwood, a. v. *μακιστήρ*, p.

472. *For if I do not perform this thing for you* named a pollution that cannot be exceeded, *li* overshoot.

79. *For fear is uppermost with mortals.*

14. *Don't let fall a word about me.* Paley, Herod. i. 153, vii. 13, viii. 92.

9. *Corrupt.* Burges reads, *Ικτρόπος ταῦθ' εἰ* much probability. The other conjectures : *eserving of notice.*

Quantivis heo nobis pretii est. Bothe.

part of the inhabitants of the country, and at danger to themselves. In vs. 498, we should read *φόνον* for *φόβον*, with Pauw, Haupt & Lobeck, unless *φθόνον*, with Buckley, is preferable.

ιρλ. The king is supposed to be pointing with his hand in the direction he wishes them to go. Cf. Paus. *εἰπός ἐμὴν δει χεῖρα προχωρῶν.*

They thinks that the poet probably had in mind the Argus, which Herod. vi. 80, states was from Nauplia.

τερωτῶν. “Quid vero si me trades, non dico *πτερούς* (*winged pursuers,*) sed iis inimicis quos vel per tantibus metu et odio habeo?” Paley.

λλ' εἰ, but what if? Androm. 846. ἀλλ' εἴσ' ἀφοροῦσσαν, ὡς Θάνοις; Iph. T. 750. εἰ δ' ἐκλεπτών *ν* ἀδικοῦντος ἐμέ;

—

than once escaped the notice of Aeschylean commentators.

530. *The dark-benched pest*, i.e. the ship in which the suitors are coming.

531. *πρὸς* is for *πρὸ* or *ὑπὲρ*. See Matth. § 590, 6; Trach. 150. *Ἔτοι πρὸς ἀνδρὸς ἡ τέκνων φοβυνμένη*. So in the phrase, *πρὸς τίνος εἶναι, e partibus alicuius stare*. Construe the following words thus: *νέωσον εὗφρ. αἶνον φίλ. προν. γυν. ἀμ. γένος, recall the pleasing tale of the woman, our ancestress*. For *alvos*, *a story or legend*, see Ag. 459; Hesiod, Opp. 200.

536. Construe, *εὐχ. γένος ἀπὸ τῶν δειπνῶν εἶγα, ἔνοικοι δίας γῆς*, scil. AEGypti, as in vs. 4.

539-40. *ἀνθόγυμοι ἐπωκατα*, *the grassy scenes of her watchings by Argus*. The figure is thus explained by Harporation, s. v. *δεῖγμα*: *ἴστι τὸ ἔθος Ἀττικὴν τὸ σημαίνειν ἀπὸ τῶν ἐν τόπῳ τοῦς τόκους αὐτούς*. So we find *ἐν τῷ πυρῷ, ἐν τοῖς ὑγροῖς*. Cf. Med. 68; Androm. 637; Iph. T. 969; OEd. C. 362.

544-5. *And having twice, agreeably to her destiny, cut through the billowy way, she reaches the opposite continent.*

553. *εἰσικνουμένου, penetrating, piercing her.*

560. *With the force of a water-spout*. In the next line there is an allusion to the proverbial purity of the water of the Nile.

568. *ὄψιν ἀήθη, the unwonted spectacle.*

576. *βλα, scil. Junonis.*

589. *λέγων κυρήσαις, thou wouldest rightly say.*

594. *τὸ πᾶν μῆχαρ οὔριος, wasting every device, plishing every design.* The construction is in *ἄπορα πόριμος.*

595, sqq. “*He does not, sitting under the authority one, wield a weaker power than (others) more does not feel reverence below, whilst some on above him. The idea of sitting is peculiarly the notion of a ruling power.*” Linwood, p. 177.

598. The proverb *ἄμ' ἔτος καὶ ἔργον, dicto citius said than done,* is common enough. Cf. Il. Herod. iii. 135; Apoll. Rh. iv. 5, 103; Ter. H 31; Andr. ii. iii. 7.

601. *δέδοκται, have been passed.* Danaus here declaring that his appeal to the people on behalf of his daughters has been favourably received.

39. μετοικεῖν = μετοίκους εἶναι.

10. ἀρρυτίστορες, free from bodily assault, while ἀσυλία refers to their property being preserved inviolate.

613. τὸν μὴ βοηθήσαντα, i. e. qui non sulerit auxilium, ὃς ἀν μὴ βοηθήσῃ. Demosth., p. 522. λόγος δὲ καλέσας.

615. *By making such a speech about us, he tried to persuade.* Cf. Xen. Hell. i. 7, 7. τοιαῦτα λέγοντες ἔτειθον τὸν δῆμον.

617. If the reading be correct, we must understand Ζηνὰ before παχῦναι, i. e. augere, ditari. Cf. Pac. 639. τοὺς παχεῖς καὶ πλουσίους.

619. πρ. π. φανὲν, *making its appearance before the city.*

622. ἀνεν κλητῆρος, before the herald had called upon them to lift up their hands, an allusion to Il. xxiv. 577. κῆρυκα καλέτορα. So eager were the people on behalf of the oppressed Danaides, that they did not wait for the customary form of voting, but unanimously lifted up their hands.

626. ποιᾶς, *a return.* Schol. ἀμοιβᾶς.

628. ἐπ' ἀληθεῖᾳ, *ita ut ratus fiant.*

630. νῦν δτε, *nunc tandem, nunc quam maxime;* εὐκταῖα, scil. ἔπη, *prayers.*

634. πυρίφατον κτίσαι = καταφλέξαι.

—τὸν ἄχορον βοὰν, *whose noise is not like that which leads the dance.* So Ced. C. 1222. μοῖρα ἄλυρος ἄχορος.

636. Paley thinks that this verse can only be explained on the supposition that a prayer is intended, to this effect.

--- *μέν, having slighted the*

650. *μιάνοντα* = *μιάστορα* *ἄντα*, *being a*:
The metaphor is taken from a bird of ill
the roof of a house. Hes. Opp. 744. *μ*
ἀνεπίζεστον καταλείπειν, μήτις ἐφεζομέ
ρυζα καρφη. Tibull. v. 53, *e tectis strix*

656. *ὑποσκίων*, i. e. veiled with the supplias
Ag. 476, the herald is *κατάσκιος κλάδοι*
contrary expression, *ἄφυλλον στόμα*, oc
383.

665. *ἄντον*, *the blossom*.

666. *φλεγόντων*, scil. *δάροιστι*, as in Ag. 91.

673. *πολιφ νόμῳ*. Cf. Æn. i. 292, *cana fū*
701. *πολιαλ φῆμαι*.

676. *ἐκάταν*, either as a hunting... ..

700. Paley reads, after Burges, προμαθήσ τε κοινόμητις ἀρχά.

701. *εὐξυμβόλους δίκας*, according to Paley, refers to the ξυμβολαῖς δίκαι, or actions respecting disputes on commercial matters, which were usually settled at Athens. Demosth. p. 919. δ νόμος—κελεύων τὰς δίκας εἶναι τὰς ἐμπορικὰς τῶν συμβολαίων τῶν Ἀθηναῖς καὶ εἰς τὸ Ἀθηναῖς ἐμπόριον.

706. Paley thinks it probable that δαφνηφόροις refers to the worship of Apollo, θουθύτοις to that of Zeus.

707. The particle γὰρ connects these words with πατρόφαις, the conservative feelings of the poet leading him to recommend reverence of the old laws of his ancestors. Stanley refers this precept to the laws of Triptolemus and Draco, quoting Porphyr. de Abst. 4. φασὶ δὲ καὶ Τριπτόλεμον Ἀθηναῖοι νομοθετῆσαι, καὶ τῶν νόμων αὐτοῦ τρεῖς ἔτι Εενοκράτης δ φιλόσοφος λέγει διαμένειν Ἐλευσῖνι, τοὺς γονεῖς τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ σίνεσθαι.

714. τὸ πλοῖον, i. e. the ship which we had but too much reason to expect, and which Danaus now sees from the altar to which the suppliants had fled.

715. στολμοί, *sinus velorum*; παραρρύσεις, *side-guards*, skins or tarpaulings stretched along both sides of the decks, to ward off the darts of the enemy.

716. It was a common custom to paint a large eye in front of the prow, whence Pseudartabas, δ βασιλέως ὄφθαλμος is said ναύφρακτον βλέπειν, Acharn. 95. There is a boldness of metaphor, however, in Stat. Theb. v

3. *παγκράτως*, with their whole might, i. e. with
of every oar on board.

i. *ἀρωγούς*, to defend them from violence
κατρόνος, to defend them while the question
arose.

1-8. For the construction Paley refers to Sta.
Lysid. p. 214; Herm. on Vig. 254, on Aj. 90
l. 1029. *βυσίων ἐφάπτορες*, laying hands on
where a booty.

1. *νιν*, scil. η κήρυκα η πρέσβυτ.

1. *Βοή* is properly a *cry to the rescue*, and
rescue itself. So *Βοηθεῖν* and *Βοηδρομεῖν* mean
the help of any one.

1. *ἀλκῆς*, the protection afforded by the altar.

1. *κυρίᾳ ἡμέρᾳ*, the destined day. For the ex-
e. Heracl. 143. Κύριοι δίκαιοι.

747. *having their arms hardened by heat in mid-day.* See Paley, and Linwood's Lex., p. 192.

751. i. e. as audacious as the crows, who do not hesitate to steal the offerings from the very altars.

754. *Diis perinde ac tibi.* Phil. 390. *δ δ' Ἀτρείδας στυγῶν ἐμοί θ' δμοίως καὶ θεοῖς εἴη φίλος, may he be as dear to the gods as to me!*

755-6. *οὐ μὴ ἀπόσχ. vix est ut abstineant, it is scarcely likely that they will keep off.*

760. The general meaning of this proverb is, that, however audacious the dogs may be, they are nevertheless overcome by the wolves. Danaus is called a wolf, as in Pausan. Cor. c. 19. *παρίστασθαι τῷ μὲν (tauro) Γελάνορα, Δανάδυ δὲ εἰκάσαι τῷ λύκῳ.* The remaining part of the sentence is well explained by Bothe: even as the byblus is not better than wheat, so the Argives will not yield to the Egyptians.

763. *δργὰς, tempers, ingenia.*

765, sqq. Paley gives the construction and sense thus: *οὗτε τὸ στέλλειν (στολὴ = conduct, management), οὗτε τὸ δρμίζειν, οὗτε τὸ πείσμασιν κατέχειν ναῦν ταχὺ καὶ εὐχερέστατι πρᾶγμα, οὗτε ταχέως πιστεύοντι τῇ ἀγκυρουχίᾳ οἱ κυβερνῆται.* With *ἐνεγκεῖν*, supply *ωστε.*

772. *δρμφ,* a place in which ships can safely anchor, *statio.*

773. Paley would construe these words thus: *φρ. μὴ ἀμ. θεῶν ὡς ταρβοῦσα, on the pretence of fear.*

780. The verb *γειτούεῖν, vicinum esse,* occurs also in Pers.

313. The later writers used *γειτνιᾶν.*

794. *Are turned from water into snow.*

795. λισσᾶς and αἰγίλιψ are both Homeri.
ix. 15; Herc. Fur. 1148.

799. Join βίῃ κάρδιας (i. e. καρδίας). See E

804. ἐλευθεροῦται, *is free from.*

806-7. Paley reads, τίνα γὰρ ἀμφ' αὐτᾶς τ
λυτήρι' εἴρω; which is certainly more
Hermann's, ή τίν' ἀμφιγὰν ἔτ' ή πόροι
λυτῆρα;

808. On the form δρανίαν, see Dindorf on
Alcæus, fragm. θει μὲν δ Ζεῦς, ἐκ δ' δρανῶ

810. Schol. ἐπιτελεστικά μοι καὶ λύσιμα τῶν
μενα.

811. D. 1. - - -

823-4. Cf. Ag. 1463. The following verses, as far as 901, are so utterly unintelligible, that notes upon them are almost useless. The reader may possibly elicit some meaning by the help of the copious notes of G. Burges, Paley, and Hermann, but our limits prevent anything like an attempt to discuss the infinite mass of conjectures, especially where there is so little certainty.

830. *I perceive this preliminary proceeding is a guarantee of violent treatment of me.* Paley.

832. *ἀλκὰν, the altars of the gods,* as in vs. 731.

835. *προτάσσον = προστάτης γενεῦ, be our patron.*

836. The Egyptian herald enters, with the view of dragging the women from the altars. The whole passage is hopelessly absurd and corrupt.

837. *Ἐπως ποδῶν, Schol. ὡς ἔχετε τάχος ποδῶν, as fast as you can.* See Matth. § 837.

841. Place a note of interrogation after *κρατός*, and render, with Paley, *will there not then be tearings of hair, and piercings of flesh, and gory, murderous decapitation?*

842. Read *ἄμαλα*, not *ἀμίδα*. Hesych. *ἄμαλα, τὴν ναῦν, ἀνδ τοῦ ἄμαν τὴν ἀλα.* The Danaides do not obey the herald's command, whereupon he exclaims: *and must I then (εἰτέ) put you on board ship perforce?*

847-50. See Paley.

853. *Honouring what is not honoured in our city, i. e. the gods of another country.* As he uses the masculine, *εὐσεβῶν*, it would appear that Danaus had entered the scene before vs. 836.

illustrated for a tempestuous sea and places went by this name,—one in Thri Cilicia, which latter is clearly meant he

870. Paley admirably corrects, *εὐρεῖαισιν* that “navigantem in *Ægyptum* Eurus impingeret.”

875. This verse is perfectly nonsensical, fabrication of glosses. See Paley, as also following as far as vs. 880.

884. Paley defends the old reading, *οὐδὲ* ground that *οὗτοι οὐδὲ δαμάζεται* = *mix* that *οὐδάμως*, not *οὐδάμα*, is required by t

885. *ἄρος* is explained by Eustathius to mean the joint emendation of H. Stephens as far preferable, and is likewise sanctioned by liast's interpretation. Read, therefore, *βρι* *ἀλκά μ' ἄγει.*

— — —

903. *χιτῶνος ἔργον*, *the fabric.*

909. *ἴσαιχ'*, i. e. *ἴσαικα*, *it seems that I*, etc.

910. Cf. Thucyd. ii. 11. *δέκας ἀσκούειν*. The king is supposed to have just entered.

917. *ξένος εἶναι*, *to conduct yourself as a stranger*. *ξένος ὦν* would be simply, *that you are a stranger*.

919. Paley remarks that the word *πρόξενος* nearly corresponds to our word *consul*, the duty of whom it would be to protect strangers who had no rights of their own in the city. See Dict. Antiq.

920. Because Hermes was the patron of thief-takers, as well as of thieves. Callim., Epigr. 44, 6. *φωρὸς ἵχνια φῶρος ξυλαθεν.*

921. *θεοῖσιν*, i. e. *ὡς προξένοις*.

927. *ξενοῦμαι*, *acknowledge as guests.*

929. *ἀβουκόλητον*, unheeded.

931. This sentence is parenthetical.

932. For the construction, Paley compares Prom. 780. *πρὸς τοῦ τύραννα σκῆπτρα συληθῆσεν*; Herod. iii. 65. *μὴ ἀπαιρεθέω τὴν ἀρχὴν πρὸς τοῦ ἀδελφέου.*

934-5. Neither by litigation nor by compromise.

937. *κάπολακτισμὸς θίου*. Paley compares Shakespeare's, "shuffling off this mortal coil."

942. Bothe's correction, *τοία δὲ*, seems better, the construction being, *τοία δοστε μὴ ἐκδοῦναι*. *κέκρανται* is also found in the singular in Choeph. 856.

— 8 —
called in Latin *cervisia*.

958. *And I myself have built with no* τ

961. *μονορρόθμους*, accommodating or
posed to $\piολλων$ $μετ'$ $\alphaλλων$, whi
houses.

963. *λατίσασθε*, take your choice and ϵ
 $\kappa\alpha\tau$ $\tau.$ θ. *πάρεστι* in a parenthesis.

964. *κραίνεται* is put for *κέκρανται*.

967. Cf. Heracl. 567. *τάλαιρα παρθε*
γυναικῶν.

971. Supply *ἴστι*.

976. Join *βάξει* *λαῶν*.

C. 1115. *καὶ μοι τὰ πραχθέντα*, and Demosth. *τὰ πραχθέντα τούτῳ*, and in vs. 985, *ἔμοὺς* for *ἔμοῦ*.

988. On *δὲ* after *μήτε*, Paley observes that “the Greeks use the particles *τὲ* and *δὲ* much in the same manner as *μὲν* and *τε*, viz. when two things or ideas are so joined, as that the one is opposed to the other. 11. xxiv. 368. *οὗτ' αὐτὸς νέος ξστι, γέρων δέ τοι οὗτος ὀπηδεῖ*. *Œd. C. 421. Matth. § 626; Jelf, § 754, 5; φ. 775, 3.*

989. Read *τυγχάνοντος*, *scil. ἔμοῦ*.]

992. *σωφρονίσμασιν*, *wise saws*.

994. *ἐν μετοίκῳ*, *in the case of an alien*. Paley compares the Latin, “*lenis in hoste fuit*.” If *εἴτερον* be right, it must mean *ready, prepared*; but Burges’ correction, *εἴτροχον*, *glib*, is far preferable.

996. *ἐπαινῶ, I charge*. Cf. Soph. Fragm. 678.

1002. Utterly corrupt, and destructive to the sense of the previous line.

1003. The eyes were thought to be the seat of love. Cf. Hipp. 525; Plato Phædr., p. 251, B. For the construction, *ἱμέρου νικώμενος*, see Monk on Hipp. 460.

1007. Donaldson denies that *οὖνεκα* can have the simple force of a preposition; to meet which objection, Paley reads *εἰνεκα*, in the sense of, *qua ne pateremur*. He observes that *χάριν*, *ἐνεκα*, and other such words, frequently have a negative force, quoting *δουλοσύνας ὑπὲρ = pro vitanda servitute*, from Spt. c. Th. 107; and referring to *Œd. C. 443; Hec. 137, etc.* With *πόνος* we must understand another verb by the figure *zeugma*, e. g. *ἴξηται θητη*.

the Egyptian *ale* (cf. Tacit. Germ. xxiii. ;
called in Latin *cervisia*.

958. *And I myself have built with no scanty h*

961. *μονορρύθμους*, accommodating only one
posed to *πολλῶν μετ' ἄλλων*, which refers
houses.

963. *λατίσσασθε*, *take your choice and enjoy.*]
καὶ τ. θ. πάρεστι in a parenthesis.

964. *κραίνεται* is put for *κέκραυται*.

967. Cf. Heracl. 567. *τάλαινα παρθενῶν*. A
γυναικῶν.

971. Supply *ἴστι*.

976. Join *βάξει λαῶν*.

979. Hence it is evident that the Danaides
named *λαῶν*.

Θέντα τούτα εἰς τὸν οὐρανόν. Καὶ εἶπεν

988. On δέ after ~~εἰπεν~~ use the particle ~~το~~ εἰπεν δέ
μὲν and τε, viz. εἰπεν δέ
as that the one is ~~εἰπεν~~ δέ
οὐτ' αὐτὸς εἰπεν δέ
421. Matth. 1:22

989. Read τριπλεύτης εν τοις
992. *συναντήσας* εν τοις
994. *εν* μετέστη εν τοις
the Latin, *en* *metesti* *en* *tois*
must mean *that*, *en* *tois*
εντροχον, *εν* *metesti* *en* *tois*
996. *ἐπειδὴ* *τριπλεύτης*
1002. Utterly contrary to what in
previous use
1003. The eyes were *εἰπεν*
Hipp. 525: *Εἶπεν* *τριπλεύτης*
tion, *ιμέρος* *εἰπεν*
1007. Donaldson takes the clause as
force of a prepositional phrase
reads *εἰπεν*. *τριπλεύτης* *εἰπεν*
serves that γένος *εἰπεν* *τριπλεύτης*
have a negative force, as in *εἰπεν*
vitanda *εἰπεν* *τριπλεύτης*
(Ed. C. 44) *εἰπεν* *τριπλεύτης*
understand *εἰπεν* *τριπλεύτης* *τριπλεύτης*
τλιθην.

1020. The Erasinus was a river of Argos, supplied by an underground course from the Stymp. Ovid. Met. xv. 275. "Sic modo combibitur, gurgite lapsus Redditur Argolicis ingens arvis." Herod. vi. 76.

1021. These διαδολ probably formed another Chorus, although they here appear to be μω.

1026. On θέλεμος, *willing*, cf. New Cratylus, p

1035. θεσμός, *carmen*. The Danaides do not thought to object to matrimony entirely, as deprecate any ill-omened words on the subject.

1036. δύναται, *scil.* Venus.

1040-1. Πόθος, Πειθῶ, and Ἀρμονία, are the companions of Venus. ψεδυρὰ μοῖρα Ἄφρ. (= ψιθυρον, *whispering, deceitful, luring*) as prefers τρίβοις τ' Ἔρωτος

*How can I see into the mind of Jove,—a fathomless
?*

καμψόν, moderation. See Paley.

τὸ βέλτερον κακοῦ, as κύδιστα ἀχέων in vs. 13.
t the Chorus mean is this, that in the contrary con-
ns, τῷ βελτέρῳ καὶ τῷ κακῷ, there is a fate, δίμοιρος,
e up of both, inasmuch as while it is an *evil* to be de-
ed of one's country, it is *good* to have escaped the
iy. On αὐτῷ, *I acquiesce in, am content with,* see
k on Hipp. 2.

Et volo litem dari secundum jus. Bothe.









